Realization of the truth

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1) What Is Tao?

Tao is the Great Highway, the original nature, the Real image and the Great Truth of man. Tao endows everyone of us with eternal spirits which is our true selves. Tao is also the cosmic power that creates and dominates all visible and audible objects in the whole universe! All things owed their origins to Tao, it causes them to grow and develop to the fullest extent of their utility. It is serene, tranquil, boundless, formless, all-powerful and it brings the whole universe in a harmonious order.

According to Confucianism, Tao is the natural goodness of man's heart. Supramundane buddha-nature in Buddhism; the 'door to the undying' according to Taoists. Although there are many definitions, they all arise from one and coverage at the same point.

Lao Tzu said, "I do not know its name, but designate it ... the Tao. Arbitrarily forcing a name on it, I call it the Great."

Since Tao is invisible and shapeless, it is symbolised by an unbroken cicle 'O', a forcibly limited symbol in view of the limitation of the human mind. The unbroken circle 'O' represents the Tao in quietness whereas a line '–' represents the Tao in action. When the Tao is in activity, the unbroken circle becomes a line and when elongated it would become the longest line. Indeed, Tao is the greatest of all because it dominated everything. But, if the line is shortened, it will become a dot. In other words, Tao can also be the smallest of all.

Tao is universal: When dwelled in Heaven, it is called the natural or Heavenly; when dwelled in earth, it is called Geography; when dwelled in material, it is called the principle of that material; and when dwelled in the form of human being, it is the 'conscience' of that person.

To follow the dictates of his nature in action is Tao (i.e. the Highway for man). If one maintains a cautious watch over oneself, one will come to be identified with Heaven and Earth. That which Heaven entrusts to man is to be called his nature. The following out of his nature is to be called the Way (Tao). The building up of the Way is to be called spiritual culture. Since man's nature is what Heaven has given into his change, and since following the dictates of this nature is the Tao for man, it follows that the Tao of man is also the Tao of Heaven that the Virtue (te) of man is also the

virtue of Heaven. Reaching to the height of the virtue of Heaven, we may say of the man who only knows the virtue of man as the virtue of man, that his sphere of living can only be the moral sphere. But the sphere in which the man lives who knows that the virtue of man is also the virtue of Heaven, that is the transcendent sphere. There, Tao means the Tao of Heaven. All this is an attempt to state clearly the origin of man's nature and the connection of it with Heaven.

Heaven producing the teeming multitude. As there are things, there are their specific principles. This means that at the very time when a person is born, Heaven has already given him his nature. Man's nature is nothing but principles. In the book of Confucious (The Mean) it says: "If my moral character is not adequate to overcome material force, then there is nothing to do but to submit to material force as endowed by Heaven. If my moral character is adequate to overcome material force, however, then what I receive from the endowment is all moral character. Therefore, if I investigate principle to the utmost and fully develop my nature, then what I have received is wholly Heaven's principle." If one investigates principle to the utmost and fully develops his nature, then his nature will be in accord with the character of Heaven and his destiny will be in accord with the Principle of Heaven. Therefore, pure form and pure actuality is a god.

The original nature (Tao) of all living things is immanent, formless, invisible and eternal. It manifests itself in form and disappears again in formlessness: it does not act, it does not talk, it is fathomless and inexhaustible source of all life; it is strictly impersonal. Tao by its nature is inexplicable by words. Speech by its very nature cannot express the absolute. This is the character of Tao. Tao is so great that it is not be seen and to be named. For the things which are seen are temporal, but the things which are not seen are eternal. Tao cannot be name of and the Tao which is named is not Tao. The truth may be told is not the everlasting truth. The name given to a thing is not the everlasting name. Above all, the one important message of Tao is the oneness and spirituality of the material universe.

Tao covers Heaven and supports Earth. It is the extent of the four quarters of the universe and the dimensions of the eight points of the firmament. There is no limit to its height and its depth is unfathomable. It

encloses Heaven and Earth and endows things (with their nature) before they have been formed. Compressed, it can expand. Hidden, it can be manifest. Weak, it can be strong. Soft, it can be firm. With it, the mountain becomes high and the abyss becomes deep. Because of it, animals run and birds fly. The sun and the moon shine and the planets revolve by it. Tao is also broad and level, not far from person and the seeker finds it in himself. Pressure on it will move it and touching it or feeling after it will bring a response. As a fish forgets its relative existence in the river and lakes, so men forget themselves in their relation to the Way and to Tao. After having been polished and cut, it returns to simplicity. It acts without action and is in accord with Tao. It does not speak and is identical with virtue. Perfectly at leisure and without pride, it is at home with harmony. The myriad things are all different but each suits its own nature. Its greatness combines the entire universe. Its virtue softens Heaven and Earth and harmonizes yin and yang (passive and active cosmic forces). It regulates the four seasons and harmonizes the Five Agents (Metal, Wood, Water, Fire and Earth).

Tao Te Ching: Nothingness is used to denote the state that existed before the birth of heaven and earth. Reality is used to denote the state where the multitude of things begins to have all separate existence. Tao is so great that it is actually not to be named. But forcibly, it is the name 'Tao' given to that which was originally nameless and simple. It is a creative force transcendent and independent of all things. It is the first cause and final destruction of the whole of creation. It is present in everything and yet at the same time above everything. Though small, the whole universe cannot subjugate it. It is the mastermind of all souls.

Tao is the source of all creation which arises above all individual things and persons. Tao is the Great Truth. And the truth found in a human being is but his True Self. True Self is absolute purity of character (the original nature of man). Nature is what Heaven has endowed in all things and what they have received from Heaven. Original nature is an all-pervading perfection not contrasted with evil. This is true of what Heaven has endowed in the Self. When man acts in accord with it, there is goodness. When man acts out of accord with it, there is evil. Although the nature remains transquil, but if we do not know how to preserve it, it will not attain the Mean. Now, the nature should necessarily be cold and fire be hot. But the Mean is sometimes not attained because man loses his original nature and

beclouds it by habits engendered by material force. It is not that nature fails to attain the Mean. Nature is the concrete substance of what man receives from Heaven.

The basic nature of all living beings, sages and ordinary people alike, is equal. It is perpetual, perfectly still, and pure. However, the basic nature of an ordinary person is covered, like ore in a gold mine, whereas sages, through practice, dig out from basic nature from deep down under the subjectively biased mind. The basic nature is Buddha-nature.

The common people have it in daily use but are unaware of it, with the result that the Tao of man of moral intelligence is seldom found. Whilst it is revealed in human heartedness, its functioning is in secret, stimulating the myriad creatures but without creating the anxieties which the sages endured. How prolific is the virtue of this and how great the achievement! The abundance of it is what is indicated by the term 'great achievement' and the daily renewal of it by the term 'prolific virtue'.

It is impossible for ordinary people to be separated from the Tao for a moment. All men at all times have their feet on the way but the point is that they do not know that this is so. They are using it daily without knowing that it is the Way. Amongst men, there are none who do not eat and drink, but there are few who appreciate flavours. The function of spiritual culture is to enable men to appreciate that the Way is one which it is impossible for them to leave for a moment, to appreciate that their feet are at all times in the Way; or to use a metaphor, to enable men to be aware of the flavour. The Way, by its intrinsic nature, is one which cannot be left for a moment: man, by its intrinsic nature, at all times has his feet in the Way. Speaking from this angle, there is no necessity for the Way to be constructed, but speaking from the angle of man's conscious knowledge, the Way does need construction. Unless there be spiritual personality (te) at its highest, the highest (result of) of the Way cannot be consolidated. The man who fulfils all the requirements of his human nature, he possesses spiritual personality at its highest, that is the Tao at its highest, Thus, although from the angle of ordinary following of the Tao there is no need of construction, from the angle of the Tao at its highest there is need. This Way is what many men are already practising, it is ordinary. It is also what they cannot leave for a moment, and therefore it is invariable. Sage men walk this road and also fulfil his highest requirements.

Therefore, those who understand Tao returns to tranquility. Those who do not understand will have to bear the sufferings (wordly sufferings and the sufferings after death). They will meet with the cycle of life-and-death without end.

2) The difference between Tao and religions

Tao is the body of character, that is the Ultimate Reality or Source. The Great Ultimate is simply the principle of highest good. Each and every person has in him the Great Ultimate. The Great Ultimate is a name to express all the virtues and the highest good in Heaven and Earth, man and things. Tao is the divine intelligence of the universe; the source of all things; the life-giving principles, the relativity of all to the Primeval one. It is the root and the path ajoining to eternality; and the gate to the secret of all life-and-death.

The top secret of Tao was confidential during the early periods. If it is not with the command of our Heavenly Mother to spread Tao widely at this stage, no sages or Gods themselves would dare to reveal its secrets. Hence, the Great Truth is not so easily apprehended by a commoner

When people think of learning the truth, they think of books. Books are only words and words, of course, have a value. But the value of words lies in the meaning behind them. This so-called meaning is but an effort to grasp at something and that something cannot really be expressed by words. Because the world values words, it preserves the books. But I do not value them, because what they value is not the real value of the books. What the eye can see are forms and colours. What the ear can hear are names and sounds. Alas! People think that from forms and colours, and names and sounds, they can penetrate to the truths of reality. Since form and colour and names and sounds cannot help one to penetrate to the truth of reality, therefore he who knows does not speak, and he who speaks does not know.

A man with lop-sided knowledge, observing only one corner of the Tao, cannot understand it. The result is that if he thinks he has an adequate understanding of it, his mind is thrown into confusion on the one hand, and on the other he misleads others. For those above to obscure the

vision of those below, this is the calamity of benightedness. They shall never find the truth. The scholars of posterity unfortunately shall not be able to see the original simplicity of the universe, and the main foundation of thought of the ancient. The actual condition in men is to have a blind spot, and this is the cause of their inability and denials of the one school regarding as right what the other regards as wrong.

The statement from every point of view are all capable of being statements of one or other aspect of the truth. From this point of view, the statements made are not in the last resort affirmable or deniable in relation to each other. The origin of 'right' and 'wrong' lies in the limited range of vision which each man has in viewing things. Because of this, every man has his one-sided view, his 'narrow conclusion'. Not being aware that his view is so, he regards it as inclusive. That being so, the Tao is obscured. And not only is every man unaware that he is one-sided, he also embroiders the statement of his view in the hope that it may be regarded as having good ground for it. Thus, truth-demonstrating 'speech is nowhere to achieve the Tao'. The trouble generally is that they are selfish and rely on the use of their intellect. Since they are selfish, they are precluded from making their actions to be spontaneous responses. Since they reply on the use of intellect, they cannot regard their intuitions as something entirely natural. If we are led by someone who had the order of our Heavenly Mother to direct us the Path; the Way to the Great Truth; to open the right door; and to relate the Secrets of Tao, no highly educated persons can ever unlock that secrets.

Life energy comes from Tao, and bodily forms come from life energy, and thus all things of the creation evolve into different forms. Religions are actually outer boundaries of Tao. It is the power of Tao to give out its energy for their various activities. Things have their root and their branches. Affairs have their end and their beginning to know what is first and what is last will lead man to the Way. Tao is root of the tree, whereas religions are merely its leaves and branches. As seen, all religions are under the same principle One. One is the Truth of Heaven. Life springs into existence from one, without it nothing can proceed. All creatures and all forms have their source in the One. It comes from non-being. From non-being there is the One. Since we already call it the One, there is speech about it. The One is the beginning of calculation and the starting point of things. The Tao that can be comprised in words is not the abiding Tao.

All things are produced by the Tao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore, all things without exception honour the Tao, and exalt its outflowing operation. This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. Thus it is that the Tao produces all things, nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them and overspreads it.

The object of religion is to teach men how to rid themselves of selfishness, how to cultivate the sense of justice and how to sacrifice one's own interests and even one 's own life to attain the goal of loving others and helping them. The collective wisdom of all world religions not only save ourselves from self-destruction but also reaffirm our determination to extend our love of brotherhood to all people on earth. Although the rites of the various religions differ; their principles are the same. Good deeds invite happy rewards and evil influences bring results of sufferings. He who attained such goodness will be rewarded with a comfortable and luxurious life in his next reincarnation. As such, all religions are basically the same for they teach equal principles. The sayings written in the sacred books of sages or holy man appear apprehensible, belong only to the common preaching. The Truth can never be realised by a commoner since it is blindfolded by the knowledge of the surface. Unless led and taught by a 'teacher' (messenger of God) and having attained the utmost realisation, least of all wit and intelligence, no one is able to apprehend the profound Secrets of Tao. Such is the difference between Tao and religion. Religion always exist, but Tao appears only at the right time. Tao appears in form and disappears in formlessness. When it disappears, no wise men or even genius of the age are able to hear of it. It is because Heaven has sent down calamities to get rid of all evil man; so the dawning of Tao is to save the good people back to where they belong. But religion exists even with or without the appearance of Tao. Teaching morality is the task of religion. The teachings of religion serve to lay out the Path for one to the admittance of Tao later on. Therefore, the relationship between Tao and religion is inseparable. If Tao is separated from religion, the doorstep of Tao would be deserted. If religion is separated from Tao, then it is a false religion.

Tao is the emancipation from the sufferings of reincarnation (whether n the form of man, animals, sea-living creatures or insects); returning to he place of utmost happiness (heaven); avoidance of befalling disasters luring the course of one's life on earth; to redeem the sins we have owed thers; the alteration of fate; and not to be churned into the world full of ufferings (i.e. to say less happiness) repeatedly.

Religion teach us the way of living; the doctrines of human principles; he practice of self-cultivation; the making up of a good citizen; and dawned he world with goodness by teaching man to repent his past wrong-doings nd advert to goodness, and thus to lead an orderly life throughout. A man vho does so will taste the good fruits of which he has ploughed. Such will e the necessary steps and preparation for the later admittance to Tao. Therefore, religion should not be left without. Tao is hoped that believers f different religion would understand Tao is actually the root of all reliions. From religion to Tao, one requires wisdom for the acquisition of Tao ollowed by the realisation of the original self. When one realises the place vhere he had come and the return after death, he would diligently tread his ath and confident in reaching his ultimate destination. But the realisation f his hope can only be achieved through self-cultivation and no other hort ways.

Those who have a head and feet but no mind nor ears, are many. Those who have a body without a body or appearance of one, and yet there hey are – are none. Movement and rest, life and death, rise and fall, are ot at the beck and call of man. Cultivation of self is in his own hands. To e unconscious of objective existences and of God, this is to be unconscious f one 's own personality. And he who is unconscious of his own personality, combines in himself the human and the divine

Tao similarises the great ocean – though vast and unfathomable, it oes not distinguish between big and small streams, rivers and regardless f clean or polluted water. For such of all these will have to flow to the ig sea finally. Isn't it amazing to see water from different streams and ivers, whether clear or polluted flow into the great sea, mixed to become nly one of the same form and taste! Since it is going to be the end of the vorld, Tao has to be widespread. So, Tao does not distinguish between eople. Different human races, rich or poor may easily hear of it. The Vay of Tao has no favourites: it is invariably given to good men.

The first impression Tao may gets from outsiders is a newly formed religion but which actually is not. It existed long before earth and sky come into being and is the originator of every creation. Although the principles and precepts of the five religions, namely Christianty, Islam, Taoism, Confucianism and Buddhism, are mentioned and discussed during sessions, we are actually drawing out the good points which are applicable and indispensable towards successful Tao cultivation especially at the initial stage. The Heads or prophets of the above religions are successful Tao cultivators and had reached the perfect state of enlightenment and purification in ancient time but now because they are not given the permission by our Heavenly Mother to spread this precious Tao, it can only be hidden inside Bibles and scriptures etc and is unintelligible to layman. Only through Tao acceptance shall one come to realise the real significance of its very nature and the relationship with other religions.

Religions are for the public as a whole but Tao is destined for those who had gathered virtueous and meritorious deeds in their past rebirths and are now riped enough from Tao fruitious in present rebirths. An individual of the various religions who although may put forth the utmost possible effort in both study and practise of that particular religions, he still cannot attain the paths and the fruits of Nirvana within this life-time. He can only become a good spirit who dwelled blissfully in the sky for some few hundred years in his next rebirths. All that he can do now is to accummulate good habits and potentials so that he can emerge out again in future in time for Tao exposure and occurrence.

The present modern sophistication of fast transport systems has broken the ancient religions and race isolation. This means now people can come into contact with each other more easily and consequently with the result of many religions being found in many a country. Nowadays, people go to everywhere and anywhere where there is advantage or that can answer his call or wishes. All sorts of religions prevailed. Mislead people started to criticise each other's religions and there is resultant chaos. Instead, one should accept Tao wholeheartedly and realise that all religions are basically similar having their roots in Tao.

'Lao Tze': "All things sprout luxuriantly and each of them turns back home again to its root. To be back in its root is to be what is called quiescent, and that means back again to a destined state."

3) The Relationship Between Tao And Man

Everyone of us have Tao, our original image but it is invisible, we do not realise it if it has not been explained. Tao is the root and its arks are only its branches. When separated, it is the pulling out of its root and the lost of one 's original source of nature. When it happens, then our life will be in danger. Tao is the root and the source of all life. Cutting off from the origin means the upbraining of its roots. Can the leaves be abundant when the roots have been pulled out? Will there be life then?

The Mean: All things cannot be separated from Tao. When it does, it cannot sustain for long. Tao is the Truth. It is the only road which must be tread on by each and every man. Those who follows accordingly with Tao will be like a train travelling on rails; ships on water; like a plane soaring in the air. If a train does not travel on rails, ships not moving on water, and the airplane not travelling in the air, then they shall encounter danger. Therefore, man must not have selfish aims but act on those conditions that are in accordance with Tao by following the natural rules, commandments and precepts so that his body would be in equilibrium and harmony with those of heaven. If there are many malicious men around, then the resultant disaster will befall onto them. Such man when 'passed-away' shall be drawn down to hell where they will be judged and punished accordingly. They are likely to be churned into the wheel cycle and reborn into different forms (of living things).

Although life appears to be limited and impermanent, it is from the viewpoint of the basic nature, perpetual. In the past, there was no starting point; in the future, there will be no end. Birth and death are no more than putting on clothes in the morning after getting up and taking off at night before going to bed. When you wake up the next morning, you put on clothes again, and at night, you again take them off. The colors and styles of the clothes that you wear day after day may be different, but the wearer is still the same beginning of another birth. It is immense sufferings indeed.

The foundation of Virtue (te) exists ever since the birth of man. Without Virtue, there was no survival. Tao and Te is not acquired through knowledge. They Way is not far from man, those who finds it seeks it. The highest knowledge of Moral Truth (Tao) comes to man from his constant

practice of tranquil contemplation and inner reflection rather than from an investigation of the objective world. Self-culture is therefore the best way to develop completely one 's original goodness, or regain it if it has been corrupted by desire and thus lost. Tao is the body of character whereas Te is for use. Tao is our original nature whereas Te is shown in action.

The nature with which Heaven has endowed man is perfectly good without spot or blemish. The returning to simplicity is an artless freedom from all purpose, as characteristics of the man of Tao, such as he was in the primeval time. According to Lao Tzu 's formula of 'doing nothing and yet doing all things'. All efforts made with a purpose are sure to fail. The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. The Great man abides by what is solid, and eschews what is flimsy; dwells with the fruits and not with the flower. Thus he makes choice for the other.

Conduct is the foundation of Virtue (te). He who has learned how to venerate virtue and to rejoice in the Truth (Tao) will then be perspicacious, pure, unsulted and upright. When the confused are enlightened and have their minds opened, they are not to be distinguished from the people of great intelligence. Therefore, we know that when not enlightened, Buddhas are no other than ordinary beings. When there is one enlightened thought, ordinary beings at once turn into buddhas. Therefore, we know that all multitudinous objects are every one of them in one 's own reality. Why not, from within one 's own reality, at once reveal the original essence of saint-hood.

If a person does not ascend a high mountain, he will not know how high heaven is; if he does not descend into a deep ravine he will not know the depth of the earth. Without going outside his door; one understands (all that takes place) order the sky; without looking out from his window, one sees the Tao of Heaven. The farther one goes out (from himself), the less he knows.

Confucius: "If a man hears the Way in the morning, he may die in the evening without regret." The Way is the Truth, which is not easily heard. Once the truth is learned, however, a man can die peacefully without regret. This underlines the tremendous value of truth. A man should rather sacrifice his life for truth than vice versa.

In fact, so closely and important is Tao related to our bodies that without it, we will die and disintegrates. Because of ignorance, one tend to seek help and sympathy outside one 's body which should in fact help himself by following diligently the principles of Tao cultivation and going against all obstacles and odds in order to achieve a high level of perfection. On these Shakyamoni Buddha said: "To depend on others for salvation is negative, but to depend on oneself is positive." Dependence on others means a surrender of one 's effort.

The movement of pleasure and anger are a corruption of the Tao; trouble and grief are abortions of virtue; love and hatred are the failures of the heart; concupiscence and lust are the embarrassment of nature. Great anger destroys the negative force (Yin) of man 's nature; and great joy disorders the positive (Yang). Great anger brings dumbness; great fear leads to madness; sorrow and grief passions and wrong desires obscure the eternal spirit of man and sensual pleasure and liquor would upset his body 's equilibrium and harmony.

Tao creates and dominates all visible and audible objects. Man is no exception and he holds correspond to the universe. Man has a pair of eyes whereas Heaven has the sun and the moon. Heaven has the four seasons of summer, autumn, winter and spring. Whereas man has four limbs. Heaven has the five elements (metal, wood, water, fire and earth), the nine cardinal points and 366 days. These find a correspondence in the five main organs of the body (heart, lungs, kidney, liver and spleen), nine passages or orifices of the body and the 366 joints and branches. Heaven has wind, rain, cold, heat and man has the activities of giving and taking or reciprocity of feelings and emotions of joy and anger. The homours of the body are the wind and rain. Our eternal spirits bear the correspondence to heaven and since we originate from there, we would go back to where we belong. Our bodies bear the correspondence of the four elements of water, earth, fire and wind. The 'pass-away' of a person also means the break-up of 'four constituents' which would then blend with the earth again. Thus man, heaven and earth are mutually intermixed and inter-related.

4) The Purpose of Acquiring Tao

Tao is the root of all source and the original character of man. Although Tao dwells inside man, it is clouded by his own doing of liquor drinking, succumbing to temptation of beauty, competition and rat-race for names and status, emotional weakness and blinded love, to name but a few.

The age of our eternal spirit have been some sixty thousand years old and our conscience is originally pure like those of new-born baby. However, as time passes, our mind have been bogged down with bad deeds and influences and our conscience obscured by wrong desires and insatiable wants. Man loses his character through the desire for fame, and knowledge leads to contention. In the struggle for fame, men crust each other, while their knowledge is but an instrument for scheming and contention. Mankind is living in a 'Sea of sins' but we are treating it as the 'Garden of happiness'. To their paracholism and self-contreness in outlook, Tao is practically non-existent.

People who abnormally develop humanity, exact character and suppress nature in order to gain a reputation, make the world noisy with their discussions and cause it to follow impractical doctrines. People who commit excess in arguments, like piling up bricks and tying knots, analysing and enquiring into the distinctions of hard and soft, while identities and differences, wear themselves out over vain, useless terms. In exchange for the material essentials of civilised life, man has lost certain essentials which are necessary for his peace of mind.

Those who rely upon the arc, the line, compasses and square to make correct forms injure the natural constitutions of things. Those who seek to satisfy the mind by hampering it with ceremonies and music and affecting humanity and justice have lost the original nature of man. If man keeps his own virtue, the world will avoid deviation from the true path.

The Way is impeded in us. It is not far from man; those who finds it seeks it. But man having lured by earthly attractions were stubborn to recover their original nature and return to the original state. Those who lost their selves in material things and lose their original nature in the material world may be compared to people who stand on their heads.

Acquiring the art of Tao cultivation is also means the art of preventing the eight earthly sufferings of mankind. Life may be very comfortable now. Most rich people of e.g. American have a comfortable material life, but one should not forget the fact that there are many sufferings which human beings cannot avoid. Futhermore, many people in the world are actually living in a condition not much better than that of hell. Example of such sufferings are the war-torn countries and famine-striken areas.

Sufferings serve as alarms to stimulate one to search for liberations; so let us examine the different kinds of sufferings which changed very little over the long years, that a human being experiences:

1. Sufferings because of birth.

2. Sufferings because of sickness.

3. Sufferings because of age.

4. Sufferings because of separation from loved ones or things one like.

5. Sufferings because of an undesirable confrontation with a person or things.

6. Sufferings because of death.

7. Sufferings because of the denial of one's desires.

8. Sufferings because of the burning intensification of human behavior, such as hatred, jealousy etc.

It is regrettable that with all the progress in human cultivation, mankind is still unable to lessen or abolish the basic sufferings. In some occassions, sufferings are even intensified by the quickening of life's pace and the increase of material temptation.

The committment of evil deeds of man gives rise to the confronting Great disaster. Man has been living in a world of sufferings since early periods. They were searching their way in the dark. The road which they originally come from is no more concerned as to fame and wealth. The Way is the spiritual high road to the common existence and evolution of mankind. All men who walk this road, conforming to their instinct for existence (accordance with nature), will make it an integral part of their daily life (the Way is not far from man). But this road is frequently in need of repair in order to keep it open and unhindered. That is why cultivation of the Way is required.

During the olden days, a young ascetic looking for truth will have to abandon his family. Hsi Wei obtained Tao and so set the universe in order. Fu Hsi, (who discovered the principles of mutations of Yin and Yong) obtained it, and was able to steal the secrets of eternal principles. The Great Dipper obtained it, and has never erred from its course. The sun and the moon obtained it, and have never ceased to revolve. K'an Pie, with a man's head but a beast's body obtained it, and made his abode in the Kunlun mountains. Ping I (a river spirit) obtained it, and rules over the streams. Chien Wu (a mountain god) obtained it, and dwells in Mountain Tai. The Yellow Emperor who ruled in 2698-2597 B.C.) obtained it, and soared upon the clouds to heaven. The Western (Fairy) Queen mother obtained it, and settled at Shao Kuang. Fu Yueh obtained it, and as Minister of Wu Ting extended his rule to the whole empire.

Nowadays, all living things spring from the dust return. Men regard as mortal that which is eternal, and consider as finite that which is infinite. Those who possess Tao are princes in this life, and rulers in the hereafter. Tao will lead you through the portals of Eternality to wander in the great wilds of Infinity. Those who do not possess Tao behold the light of day in this life and become clods of earth in the hereafter.

5) The Four Requisites of Tao Cultivation

a) The opportunity of being born with a human body

Man is indeed very fortunate to have a human body and a brain capacity with which, he can do all sorts of heavenly work and to spread Tao cultivation as widely as possible to 'brothers of the four seas'. The body that one possesses is unreal, for it will disintegrate one day after death. No more will be seen of it. The soul is the only eternal existence. It is the soul that suffers after death. We must therefore make use of the flesh body (also the false body) to save the real one (soul).

According to teachings, there are altogether five forms of existence and they are heaven-dwellers, to which Gods and good spirits belong, human beings, animals, ghosts and hell-dwellers. It is interesting to note that we human beings actually have the best chance to obtain and cultivate Tao and to become a Buddha than the other four forms of existence.

Hell-dwellers, ghost and animal practically have little or no chance of getting it because of their self-insufficiency and limitation but why are heaven-dwellers who are supposed to be at a higher level than human beings? The answer is that life in heaven is too rich with too many pleasures. A heaven-dweller, so busy just enjoying life, has no inclination toward further cultivation. Only a human being who has the brain capacity to receive the teachings, who has suffered hardships and sorrows that serve as alarms to stimulate one to search for a way to be rid of those sufferings and, above all possess the ability to cultivate and spread Tao.

Also, various good spirits and deities possess certain powers which human beings usually lack. However the powers of these good spirits and deities are limited because they are also transitory beings. They exist in happy abodes and enjoy their life for a longer period than human beings. When they have exhausted all the good kammas, they shall reborn somewhere else according to the merit of their kammas. In this respect whether they are great or small, both human beings and deities are perishable and subject to rebirth.

In some respects, animals are superior to us. Dogs have a keener hearing; insects have a greater sense of smell; eagle can see a greater distance. Undoubtedly, men are wiser; but men have to learn much from the ants and bees. Much of the animal is still in us. But also have much more in us. We have the potential of spiritual development.

b) The opportunity of being born a Chinese

Tao is just and upright; in absolute perfection; it is not one-sided discrimination. Tao is a direct path descended from heaven. The origins of Tao started in China. The word 'China' means 'middle' with regard to the world. Concurrently, in China a Kunlun mountain is situated right at the centre of the globe. According to the principle of Tao, it is the highest mountain in the world, and also known as 'the roof of the world'. Life springs into existence originally in China. Logically, 'Kunlun' mountain forms the link between heaven and earth. It is the location where the heaven river flows down and unite with the Huang He River at the foot of the mountain. The water from the Yellow River is said to be cleared for three days when a messenger from God is born on earth. Due to its structure in relationship with the Truth, it is natural that the first man should be

borned in China. Therefore, China has the earliest civilisation and cultivation in history. Each time when Heaven sent Tao down to earth, the Chinese is always given preference to hear of it and to cultivate it. There is nothing peculiar because Tao started originally there. Hence, the Chinese race speaks more of morality. The Chinese is therefore, the most fortunate people to hear of Tao so much earlier than other races.

c) The right timing of the third 'White Stage'

Ever since the birth of first man on earth, the total period has been divided into 3 stages. They are known as the 'green stage', the 'red stage', and the 'white stage'. During the 'green period' the people were good. They were as innocent as a white sheet of paper with no desires, greed or hatred. It is named the 'green stage', because the people at that stage like green colour. At the 'red stage', the hearts of man were gradually lured by earthly attractions. They started to kill for the greed of money. The people at that stage like red colour. It was symbolised on wedding or any auspicious day where people like to dress themselves 'red'. Now, it is the 'white stage'. The hearts of man flared worst. Crimes committed by man of the 'white stage' reached its climax. The Heaven God was enraged. As a result, He sent down calaurities to get rid of all evil man. On the other hand, He cares for the good people. Thereupon, He sent Tao down to save the good people back to heaven. If it is not for the 'third stage', it is difficult for one to hear of Tao.

d) The chance of getting the real truth of Tao

At the 'third white stage', Tao is widely spread. The three difficulties which have just been mentioned can easily be solved. But the fourth may not be so. Though many chances are offered but those who acquired Tao and carry out self-cultivation till the end is like the morning stars. What causes this to happen? It was because of the numerous crimes they have committed in their past lives. They have owed too much of others. Thus they are obstructed or disturbed by their spiritual creditors, thereby depriving him of the chance to reveal himself to Tao. Others indulged in wine-consumption, sensual pleasures, hot-temper, money conscious or neglecting inner qualities. They are blinded by fame and love affairs. The root of Tao has been neglected. It is also because of the appearance of

many outward religions. There are followers of these religions who do not follow the ethical code of conduct but make use of the reputation of certain Gods to attract and obscured the wisdom of the people who only pray for advantages and wishes in return. False religion leads nowhere. Those who follows them suffer in the end; whereas those who had found the root became the Enlightened One (Buddha). The most difficult to get in the world is a human body, and the most difficult thing a human body gets is Tao. Unless those who have a sound knowledge of Tao or the good deeds inherited from ancestors, it is indeed impossible to obtain the precious Tao.

6) The Advantage Of Practising Tao

Man have creative power and the latent inconceivable possibilities to become a Buddha. The worthy cultivation of Tao is not placing of an unseen Almighty God over man who arbitrarily controls the destinies of mankind and making him subservient to a supreme power. Through the practises of Tao, one is taught that man can gain his deliverance and purification by his own exertion without depending on an external or mediating priests. The gate to purification is open to all in every condition of life, high or low, saint or criminal who would care to turn a new leaf and aspire to perfection. We are all potential buddhas.

The difference between accepting or not accepting Tao is 108,000 miles apart. Man's spirit, as taught, is already 60,000 years old and he needs Tao to stop this cycle of death and rebirth. Below are the 3 advantages if one accept and cultivate diligently.

a) Everlasting life

Life comes from a source and death is but a return to it. Thus beginning follows the end in a continual endless cycle.

When a man is born, it is but the embodiment of a spirit. When the spirit is embodied, there is life, and when the spirit disperses, there is death. What we love is the mystery of life. What we hate is corruption in death. But the corruptible in its turn becomes mysterious life, and this mysterious life once more becomes corruptible. For once coming into this

material shape, it runs its course until it is exhausted. To be harassed by the wear and tear of life, and to be driven along without possibility of arresting one 's career – is not this pitiful indeed? To labour without cease all life, and then, without living to enjoy the fruit, worn-out with labour, to depart, one knows not whither – is not this a just cause for grief? The body decomposes and the mind goes with it. Is this not a great cause for sorrow?

Human life in this world is but as the form of a white pony flashing across a rock crevice. In a moment, it is gone. Suddenly waking up, all life is born; suddenly slipping off, all silently creep away. With: one change, one is born; with another change, one dies. Living creatures moan, and mankind weeps. Remove its bondage, slip off its skin – carcass and curling up where shall the soul of man go and the body go with it? Is it perhaps on the great journey home?

And how it behaved all of us who are mortal to think gravely of the future, since there are but heaven and hell for final resting – places for all souls until the bitter round of life begins again and the good have their reward and the evil theirs also.

The sufferings of mankind are so innumerable as to be unimaginable, changing from place to place and from time to time. They cannot be all listed, but let us roughly mention the major ones that are readily apparent.

1) Seven sufferings from living: i) rebirth, ii) premature death, iii) physical debilities, iv) being a barbarian, v) living in frontier areas (on the fringe of civilization), vi) being a slave, and vii) being a woman.

2) Eight sufferings from natural calamities: i) famines resulting from floods or droughts, ii) plagues of locusts, iii) fire, iv) flood, v) volcanic eruptions (including earthquakes and landslides), vi) collapse of buildings, vii) shipwrecks (including collisions of cars), and viii) epidermics.

3) Five sufferings from conditions of life: i) being a widow or widower, ii) being an orphan or childless, iii) being ill without medical care, iv) being poor, and v) being humble in social station.

4) Eight sufferings from human feelings: i) stupidity, ii) hatred, iii) sexual love, iv) burden imposed by others, v) toil, vi) desires, vii) oppression, and viii) distinction.

5) Five sufferings from being objects of honour and esteem: i) a rich man, ii) a man of high station, iii) a man of longevity, iv) a king or emperor, and v) a god, a sage, an immortal, or a Buddha.

Gaining Tao acceptance also means fleeing from the birth-death cycle of six paths. Whatever path one is channelled into depend on the deeds he has performed during his last life. Good deeds lead to good existence and evil deeds lead to a miserable existence. They are presented as follows:–

a) Rich or high status people

b) Ordinary people

c) Life-bearer e.g. horse, dog and cat (but excluding human beings)

d) Egg-bearer Birds and poultries

e) Creatures living in water e.g. fish and oyster.

f) Insects

The degree and form of punishment one received in hell and the subsequent channelling into one of the six forms is determined by one 's own deeds in the last life. The average age of human life no matter rich or poor is only about some eighty years. The miserable lives of the other four forms are also short, with butterfly at the bottom of the list whose age is about a day to two. The cycle of change in the wheel of 6 paths shall goes on indefinitely, with the spirits being transfer from one realm to another depending on the order of merits done, unless the cycle is ceased and that is only by Tao acceptance.

Therefore, life-and-death is not a pleasant thing. The world is not a good place to live in. King Xuan: "I do not wish to be borned but suddenly I was borned; I do not wish to die but suddenly I was dead". The world does not secure one with an eternal life. The world is like a "live hade" and in the "real hade", it is a "dead world". So, life-and-death is but to come again and live in a world of sufferings.

All living creatures in the world only aim at seeking happiness and avoiding suffering. They follow no other course. There are some who take a roundabout way, take an expedient way, or zig-zag in their course, going through painful experiences without getting tired. They too, only aim at seeking happiness. Although men differ in their nature, we can decidedly say that the way of mankind is never to seek sufferings and avoid happiness. To establish institutions and mangurate doctrines so as to enable man to have happiness but no suffering is the highest of goodness.

Gautama Buddha was deeply disturbed and filled with compassion. He decided to go out into the world to look for the Truth. Buddha: "Having been born in an age of disorder, and seeing with my own eyes the path of suffering in the world, I wish to find a way to save it. I have thought deeply and believe the only way is to practice the way of Great Unity and Great Peace. Looking over all means in the world, I believe that aside from the Way of Great Unity there is no other method to save living men from their sufferings or to seek their great happiness. The way of Great Unity is perfect equality, perfect impartiality, perfect humanity."

If we wish to cease the path of death, we must prevent the birth of life. In all, we must first be lifted up from life-and-death. This, of course, is impossible without acquiring Tao.

b) It can make one repent and advert to goodness

Only through Tao can one find back his original self image. Thus, he will know that the hearts of man are of two types: the 'false' and the 'real'. One who does things and show concern for his flesn body is false. The thought of the commoners tend towards greediness and selfishness, and their acts are vicious and stumbling to others, more of less. These are not our real character (true heart). The real has been blinded by desires and pleasures. Hence, the real cannot reflect themselves. Man's nature is the concrete embodiment of the Way. The Way exists everywhere and we find it by simply returning to the self and discovering it within one's nature and function. In man, humanity, righteousness, propriety and wisdom are his nature. As they possess these principles, many deeds are carried out, and man is enabled to have the feelings of commiseration, shame, defense and compliance, and right and wrong. But man use the 'false heart' of theirs to do things. This is the reason why we need to acquire Tao.

All ideals are just like a dream or like clouds floating in the sky which come and go without leaving any trace behind. Accept only those habits that are considered good and discard those that considered bad. Our thinking and consideration must be based and be guided according to what is taught in Tao teachings because it is truely just and straight. No matter how intelligent a person proclaimed is, he does not always made the right decision. Our brain is of stubborn nature and refuses to accept the fact that our senses are faulty. This is because the information continuously and consistently fed into the brain by the sense organs is so incomplete. Therefore, even though you understand what I said at this moment, the next moment you forget or discard it completely because your eyes and ears give you an entirely different picture which your brain habitually accepts as the true picture.

Cultivating Tao will help us to develop right understanding, clear thinking, loving-kindness, compassion, right speech, right action, right livelihood, right effort, honest and a set of moral values.

c) Protection from disaster

Man creates his own disaster. Having lost their original character, they acted ravishly. Man 's mind is more treacherous than mountains and rivers, and more difficult to know that the sky. For with the sky you know what to expect in respect of the coming of spring, summer, autumn and winter and the alternation of day and night. But man hides his character behind an unscrutable appearance. The evil deeds of man give rise to the descending calamities. Examples of such are: floods, famines, fire, earthquake, cyclones, war and air-plane crashes etc.

A person who has obtained Tao will understand the reason to the descending of disaster from heaven. The only way to prevent the heaven-made disaster happening on us, is to cultivate Tao earnestly. The performance of good deeds is to wash away our sins. The accumulation of good deeds is necessary because we need to settle the debt we have owed others for the long six million years (life-and-death cycle).

If a man is virtuous, pure in heart, wise and possess strong will-power, then such a person is much stronger that demons and evil spirits and they

have no chance to harm us. While the evil spirits keep away from him, good spirits protects him. With these occurrence, a person 's fate can slowly be changed because his past vices and evil deeds is being dissolved by his present virtuous and meritorious actions.

7) What Is The Third 'White-Stage' Disaster?

Sky and earth are changeable and as such there will be a beginning and an end. The life-cycle of the sky and the earth from the time it is created by our Heavenly Mother to the time of its doomsday will take a total of 129,600 years. It is sub-divided into twelve periods, each period consist of 10,800 years. The sky is created during the first period, earth the second and man the third. After the seventh period, everything will be subjecting to gradual destruction and so it is the turning point. Man will be destroyed in the ninth period whereas in the tenth period the whole earth will be under complete destruction. The eleventh period saw the sky being destroyed and in the twelfth period, both the sky and the earth will be totally disappeared.

The propagation of Tao on earth could be categorized into three stages, namely the 'green stage' (Ching Yeung period), the 'red stage' (Heung Yeung period) and the 'white stage' (Pak Yeung period). During the 'green stage' there were only nine disasters, the numbers is small because during that time, mankind were most humane and decent. At that time, Tao was only given to kings and ministers of the state. Out of the ninety-six billions of original souls, only two billions were saved. The God appointed by our Heavenly Mother to take charge of Heaven during this stage was 'Lian Teng' Buddha and in the affairs of Tao, 'Hock Hee' Buddha. The 'red stage' save another two out of the ninety-four billions being saved by Shakyamoni Buddha who was in charge of Heaven and Nee Toe Buddha who was in charge of Tao.

Now, the 'white stage' was controlled by Maitreya Buddha (laughing Buddha) who is in charge of Heaven and Chae Kong Buddha who is in charge of spreading Tao. This last stage shall see a total of eighty-one number of disasters, the worst amongst all the three periods because by now, man 's heart have deteriorated.

Our Heavenly Mother has altogether created ninety-six billions original souls and were sent down on earth. Not only does it include man but also of all animals (the four-legged animals, sea-living creatures and insects etc). Four billions souls have been saved and now ninety-two billions still awaiting to return to where they actually belong. These four billions original souls on seeing their brothers still being trapped by earthly 's pleasure and sinful deeds, are reluctant to return to Heaven, mercifully pledged to come down in the birth of human to save the remains.

Disasters are created by human themselves because whatever sinful deeds committed are bounded by the laws of Karma to have certain repercussion on them and this can be found mainly in this 'white-stage'. Man 's body is constituted two modes of cosmic powers, negative Yin and positive Yang. We existed in between the two extremes, of the planes of miseries which have much Yin forces and the planes of sensual pleasure and happiness of the heaven which have much Yang forces. The aims of Tao cultivation is to get rid of those Yin negative which is heavier and to accummulate Yang positive which is lighter. Man 's own doing of demeritorious deeds and sinful vices attracts Yin forces which are able to change his fate for the worse and drag him down to hell to be punished and to be taken rebirth in other miserable planes of existence. In an area where there is extensive accummulation of Yin forces, disastrous actions would occurred. This is because the built-up force of Yin would collides with that of Yang in Heaven which being more powerful, is able to destroy the Yin costitution that results in a widespread of disaster and catastrophe on that part of the earth. Examples of such disasters are volcanic eruptions, disease epidermic, locust plague, fire, flood, drought, collisions of ships, cars and aeroplanes and lastly wars.

The end of the 'white-stage' makes the beginning of the earth 's dooms-day. There shall be widespreads of disaster everywhere, darkness shall prevails and the whole world would be in chaos. Hell 's gate shall be opened and all devils shall be let loose to take revenge on those who are indebted to them. Only those who are good and have cultivated Tao earnestly would be spared. Maitreya Buddha would come down and bagged those spiritually good beings up to Heaven to enjoy eternity bliss there. The 'white-period' is also sometimes refer to as the 'the nuclear age' because at the ending period, all living things on earth shall be wipe-out and dissolved by the action of wind. This disaster is known as 'Yen Kang Hong Kiap' After that the whole earth and the sky would be destroyed. The planning

and organisation at the closing stages shall be done by Soon Soo Biew Buddha.

Our merciful Heavenly Mother has specially given order for Tao to be spread to all so that everybody shall have the opportunity to repent and purify themselves during this 'white-stage'. However man's conscience have been obscurbed and get deteriorated. It is not easy to convince the people because man has sinned so deeply. Those who practised Tao will lead a quiescent and everlasting life. Those who have given in their efforts to Tao will be paid for their merits, regardless of the society status; or of God, human, animals or ghosts. It is a golden opportunity once in every 129,600 years. It is the only chance to the achievement of the precious Tao.

8) The Systematic Spreading Of Real Tao

The real order of Tao is in accordance with the real order of the Superior God. In the 'green' and 'red' stages, Tao is spread from one person to one person; from one generation to the next. Fu Hsi (Mythical emperor 2853 B.C.) is the first to discover the mutations of Yin and Yang. From then, Tao is given its first starting point. Fu Hsi is the first master. He spreaded Tao to Sheny Neng (the 2nd). The third master is Xian Yuan; Shao Kan (4th); Rei Xian (5th); Emperor Ti Kao (6th); Emperor Yao (7th); Emperor Shun (8th); Emperor Yi (9th); Yee Yi (10th); Shan Tang (11th); Tai Kung Huang (12th); Emperor Wen (13th); Lao Tze (14th); Confucius (15th); Chuang Tze (16th); Tzi Shi (17th); Meng Tze (18th).

After Meng Tze, Tao is brought to the eastern. Gautama Buddha obtained it. He becomes the first master in the Eastern to obtain Tao. He spreaded it onto Chia Yeh (2nd); Ah Nan (3rd); Shan Nah (4th); Yui por Mao tor (5th); ti ter Chia (6th); Le Cher Chia (7th); por Shui Mi Tor (8th); Fu Tor Nan Ti (9th); Fu Tor Mi Tor (10th); Xie Choon (11th); Fu Na Yeh (12th); Ma Ming Tar (13th); Chia Bi Luo (14th); luo Huo Luo Tor (17th); Lung Shu (15th); Chia Na Ti Por (16th); Sheng Chia Nah (18th); Chia Yeh Seh Tor (19th); Her luo (20th); Chu Yeh Tor (21th); Por Shui Pan Tou (22th); Mo Hu luo (23th); Her Mi Nah (24th); Shi Zhi (25th); Por Sher Zhi Tor (26th); Bu Ru Mi Tor (27th); Pan Luo Tor Mi Tah Zhi (28th).

Ta Mor attained the 28th position in the Eastern. He had the order from the Superior God to bring Tao back to China. At that time, China was under the reign of Emperor Liang.

Ta Mor spreaded on again to Sheng Kwang (2nd master after the recovery of Tao in China). The third, Sheng Zhan; Tao Shing (4th); Xian Ren (5th); Hui Neng (6th); Pai Mah (7th); Luo Wei Chuen (8th); Wong Teh Hui (9th); Wu Chee Hsiang (10th); Hu Lian Khu (11th); Yuen Tui An (12th); Yang Huang Shi (13th); Yao He Tian (14th); Wong Chueh Yi (15th); Low Ching Shi (16th). Till here, it is the ending of the 'white stage'. 'Laughing Buddha' (Mi Le) obtained it and became the first master of the 'white stage'. Yueh Hui Pu Sa and Chae Kong (the 2nd master). Tao is now widespread at the start of the 'white stage'.

9) The Secret Spreading Of Precious Tao

Tao appears and disappears without showing its form. When Tao appears, one cannot see its root, when Tao disappears, one cannot see its concrete forms.

Heaven has sent Tao down to save the people. The messenger from the Supreme God received HIs order and thereby divulge the secrets of Tao and lead us to the recognition of our spiritual root. If our Heavenly Mother does not gives Her order, no one (including Gods and Buddha) would dare to reveal its secrets any further. Therefore, anyone in search of the Truth should make full use of the opportunity. Unfortunately, those who take it lightly will suffer great loss and bear sufferings for another 129,600 years.

Admission to Tao acceptance is by recommendation only and any casual visits by the outsiders are generally discouraged. The acts of praying and paying respect to Gods are taboos to the view of outsiders and it is done in a style fitted only to our all supreme Heavenly Mother and the following hierarchy of Gods. The 'three secrets' given are to be treated to the utmost secrecy because whatever leakage done would face the livelihood of death within three to one hundred days. Tao is too precious to be taken lightly.

Any creation and occurence on this earth can be made possible by the Supreme control of our Heavenly Mother. Our earth is created by her sole effort. So as said, anyone who sincerely and faithfully accept and cultivate it, one day will arrive when he would be 'bright', and reached Nirvana, a Pali term which means he has achieved complete enlightenment (complete wisdom and perfect compassion). In other words, anyone can become a saint, a sage or a Buddha whom so many worshipped for so long a historic time.

The truth and the reality of Tao is not represented on paper. Although Tao is mentioned in other religious holy books of Koran, Tao-te-ching, Buddhists scriptures, Confucius Classics and the Bibles, it is hidden and unintelligible to those who have not accepted Tao before. It is a secret that can only be unveiled by a Messenger of God after Tao acceptance. The fact that it is so important that when wrongly spread to evil people or demons, it will cause harm and disturbs the peaceful transquility of the people. Any person who purposely make known either with evil intention or with adulterated ideas or in a way likely to cause bad public sentiments towards Tao spreading, is bound to be punished by the actions of thunder and lightning. It should be secretly spread becuase it contains many outcomes and secrets which outsiders should not know. In fact, it is so important that over two thousand years ago when Shakyamoni Buddha was spreading Tao to his disciple 'Chia Yeh', he used his robe to cover the action from the sight of a third person.

A person 's livelihood and thinking must not be conceited and based on science alone because it bogged and narrowed the mind. Those who cultivate their abilities in mere worldly studies, hoping thereby to recover their original nature, and those who confuse the desires of their minds in worldly thoughts, hoping thereby to reach enlightenment – these are people seeking in the dark. One must not be self-centred but to open his mind in search for his real image and universal truth. Science is the experimentation of material truth while Tao cultivation confines itself to moral and spiritual truth; the searching for the real image of Buddhahood. Through proper development of his faculties, one is capable of knowing his past lives and the thoughts of other people anticipates modern experiments in the field of brain waves.

10) The Steps After Tao Acceptance

During the early periods, a person who wished to obtain Tao must isolate himself from home. But now, at the third stage, Tao is widely spread. Our Heavenly Mother has sent down many immortals to aid in the spreading of Tao. Employed to conduct oneself, they brought harmony and blessing, and employed to deal with others, love and impartiality. Employed to cultivate the Tao, they gave peace and harmony. For example, when they spoke of the full development of human nature, they mean the complete realisation of the moral principles of the Three Bonds (between ruler and minister, father and son, husband and wife) and the Five Constant Virtues (that is, righteousness on the part of the father, love on the part of the mother, brotherliness on the part of the older brother, respect on the part of the younger brother and filial piety on the part of the son, covering the relationships between the ruler and ministers and between father and son). When they spoke of nourishing they mean that one should nourish these moral principles without doing anyone harm. This contral truth runs through the most subtle principles and the most obvious facts, with nothing left uncovered.

It is not necessary to abandon one 's family and went desperately in search of Tao, as in the 'green' and 'red stages'. Every member of the family can obtain and practice Tao cultivation together. Now, man can cultivate Tao and at the same time engaged in his own affairs. Neither of each is a hindrance to the other.

It is the mercy of our Heavenly Mother that we can at any time practice Tao cultivation. Accept Tao whole-heartedly with the right discipline for morality, concentration and wisdom and one is on the road towards self-purification and enlightenment. Poor financial background, low status, low education and heavy manual occupation are no hindrance in gaining recognition from Tao acceptance and cultivation. Everybody enjoys equal privilege and opportunity. Our merciful Heavenly Mother accepted our human 's livelihood in the twin roles of 'half-work and half-cultivation' performed by man. This means one can now devote his time and energy in the Tao cultivation and at the same time engaged in an occupation of his choice. That is the reality of our modern world for man believes in sustaining and earning his own means of livelihood. An able-bodied person cannot just like in olden days begging in the streets for food because police might detain them for the reason of being a social nuisance and incapable of caring after oneself.

Confucius: Fishes live their full life in water, men live their full life in Tao. Those that live their full life in water thrive in ponds. Those that live their full life in Tao achieve realisation of their nature in action. Hence the saying "Fish loses itself is happy in water; man loses himself is happy in Tao". Besides disciplining and improving oneself on aspects of right words, thoughts and deeds one must not forget those who are still in sufferings. Spreading Tao as far as possible is the responsibility of every Tao cultivators. Both inner and outer qualities must be on the guard. Spreading to many and as wide as possible is the fundamental aim in this last 'white stage' because time factor is short and efforts have to be speeded-up. Areas where there is plentiful people cultivating is likely to create peace and tranquility because heavy movements of saintly spirits traffic would distract and repel evil spirits and demons. Tao must be spread at even the slightest opportunity to others in order to create an atmosphere and a wider exposure for more keen and congenial listeners, thus paving the way for more new-comers to Tao acceptance. Clinging steadfastly to the 'golden-thread' of Tao by frequenting the religious venue and hearing preaching means one is well-informed which is essential in the progress of Tao cultivation. In this way Tao shall flourish with the subsequent creation of peace and harmony and a sense of brotherhood amongst man.

11) Meritorious Presentation In the Cultivation

Merit, or that which purifies, cleanses the heart of evil while strengthening what is beneficial and skilful. Intrinsically it is a 'fountain of happiness' and hence can also be defined as 'that which is profitable'. Heart is the root of all meritorious actions but can be also the root of all demeritorious actions. Demerit can be defined as the possession of resultant fruits from evil unskilful actions: Greed, aversion, delusion and hatred, whether these are expressed by way of the door of the body, the door of speech or the door of the mind. It leads one into entanglement with the world and to the accummulation of sufferings. Merit, on the other hand, is derived from all those intentioned actions whether of body, speech or mind, which leads one towards freedom from the world and away from the bondage of desire and suffering. Many people ignorant of the true ways of gaining happiness only go for sensual pleasures but time will come when they will actually find themselves suffering. Through non-violence and loving-kindness to all sentient beings, man is able to see the extinction of mental defile-

ment and consequently, be less bound by them. In this way, he who has developed and extend a compassionate feeling towards all sentient beings, including the animals, is sure to accummulate a lot of merit thereform. Slow and steady accummulation of merit is just like drops of water falling into pot which will sooner be filled; he should find pleasure therein; for the accummulation of merit brings about happiness.

Benevolence and righteousness also are in the nature of man. The accordance with nature is the Way. Men must see the vital importance of benevolence and righteousness, and act accordingly. This means we must cultivate the Way and learn how to establish meaningful relations among ourselves.

The object of taking these roads and keeping them repaired is the love of men. (The Superior man, in learning the Way, loves man; Way is cultivated by cherishing benevolence). Therefore, the focal point of the Way is benevolence. Where there is benevolence, there is the Way; where there is no benevolence, the Way is lost.

The root of benevolence lies in filial piety and faternal love. When extended beyond love for relatives it becomes benevolence to all people. And when extended still furthers it takes the form of kindness to all living things. He, who using virtue, practices benevolence is an exponent of the Way of Right. Only the Way of Right is submissive to Heaven and responsive to the people. The practice of this Way is destined to bring about peace and order in the world. From the cultivation of the person to the pacification of the world, all the necessary steps originate in justice. They start with complete sincerity, carry through with the search for benevolence, and are consummated in earnest practice.

The Way is the spiritual high road to the common existence and evolution of mankind. All men who walk this road, conforming to their instinct for existence (accordance with nature), will make it an integral part of their daily life (the Way is not far from man). But the road is frequently in need of repair in order to keep it open and unhindered. That is why cultivation of the Way is required.

A road which was not cultivated is not possable. And so is Tao. If Tao is not cultivated, then the Way back seem forlorn. One needs to perform meritorious deeds in the course of Tao cultivation. The performance of meritorious deeds is the only way to diminish the burden of evil deeds that we have owed others for the past six million years. Without it, Tao cultivation is not complete. There are altogether three types of meritorious presentation. They are as follows:

A successful cultivator must not be arrogant, jealous, hot-tempered and with a desire for rivalry. There should be justice in dealing with others and not biased. One should encourage the feeble, unite the divided, enlighten the ignorant, clarify the mystic, guide the benighted and dignify the noble. Respect must be given to all Gods, elders and senior people alike. Without killing or causing injury to any living creatures, he should be kind and compassionate towards all, even to the tiniest creature that crawls at his feet. Slaughtering of animals for sacrifice purpose is not allowed.

b) Presentation of character

One should possess good and magnetic personality, be courteous, cautious, neat attires, thrifty, modest, condescending and a keen and wholehearted desire of selfless service towards God. Do not underestimate or bully others. Equanimity or adapting to others so as to gain respect and affection thereform.

c) Presentation of speech

One should be abstinence from falsehood, slandering harsh words malicious tale-telling and gossips. The bereaved should be comforted. Excessive careless talkings may create unintentional harms to others but instead more energy and effort should be put into the spreading of Tao.

Merits can also be accummulated by the followings:–

1) respecting one's superiors.
2) helping others or making oneself beneficial to others.
3) listening to useful teachings.

4) giving useful teachings.

5) sharing one's merit with others.

6) righting wrong views.

7) following moral code of conducts.

8) mind development leading to real wisdom.

One should set a good example and a source of inspiration for others to follow. A minimum degree of right understanding is necessary at the beginning to give the right motivations of cultivation, maturing into perfect intuition.

12) The Comparison Between The Sage And The Ordinary

What the world values are wealth, rank, a long life and goodness. What people enjoy are good health, rich food, fine clothing, beauty and music. What they hate are poverty, low position, dying young. What people worried about is that their body should not be in good health, that they might not be able to taste rich food, put on fine clothing, see beauty or hear good music. When they cannot obtain these things, they are plunged into deep sorrow and worry. Such attendance to the externals is foolish. The rich hustle and bustle and hoard up wealth. Their method of attending to the externals of life is undependable. When a man is born, sorrow comes with it. Life comes from a source and death is a return to it. Thus, beginning follows the end in a continual endless cycle. The only way to stop this cycle is to accept Tao.

All products in the world are results of refined and beautiful material force. Man takes the best of it to nourish his life, but it is all from heaven. So, do not let the artificial submerge the natural. Do not for material purposes destroy your life. Do not sacrifice your character for your fame. Guard carefully your nature and do not let it go astray. This is called returning to one 's nature.

One who attains Tao sees perfect beauty and feels perfect happiness. Happiness and anger, joys and sorrows, should not enter one 's heart, for this universe represents the unity of all things. When one perceives this

unity and is united with it, he regards his bodily form as dust of the earth, and the cycle of life and death but as the alternation of day and night. He cannot be disturbed by such accidents, much less by the occurrences of fortune and misfortune. He shakes off an official position as he shake off dirt, knowing that his self without allowing it to become lost in external changes. For the process of change going on in all things is continuous and endless.

He who does not deviate from the source of all things is a man of God. He who does not deviate from the Essence is a divine person. He who does not deviate from the Truth is a perfect man. He who regards the Heaven as the source, Teh as the foundation, and Tao as the portal, which is evidenced in all changes of life is a sage. He who guides himself by the principle of humanity in performing acts of kindness, follows justice as his principle, observes ceremony for his conduct, expresses the sense of harmony by means of music, and thus becomes compassionate and kind – he is a gentleman.

The Sage rests in ghe solution of things and is dissatisfied with what is not a solution. The common men are satisfied with what is not a solution and do not rest in what is a solution.

The man of perfect character cannot be burnt by fire, nor drowned by water, nor hurt by the cold of winter or the heat of summer, nor torn by bird or beast. In nourishing his nature, the supervior man acts naturally as if nothing happens, but that does not mean that he lets things take their own course. Instead he acts so as to make the best choices and remain firm in holding to the Mean, and dares not go wild or make careless mistakes.

Those who understand Tao must necessarily apprehend the eternal principles and those who apprehend the eternal principles must understand their application. Those who understand their application do not suffer material things to injure them.

13) Virtuous Practice And Wisdom Cultivation

One must possess both inner and outer qualities. The outer quality can be cultivated through the performance of virtuous and compassionate

service to others while the inner quality can be cultivated through self-development in conduct and moral restaint leading to intuitive wisdom. These are merely the fundamental requirements in the art of successful Tao cultivation. Both the qualities must go hand-in-hand and are equally essential, for the lack of one will render the cultivation in disequilibrium and is considered incomplete.

Altogether three thousand number of virtuous service and eight hundred number of wisdom are required in order to achieve that goal of complete purification. For virtuous service, one must perform one thousand number of heavenly service, one thousand number of earthly service and one thousand number of material assistance (charity givings) and it is presented as follows:–

a) Performance of material assistance

It is the compassionate giving of material assistance to those needy and poor. Any surplus of food and money from us are of great help to those unfortunates who have had not enough. Performance of social work by helping in the collecting and channelling of money and material for homes of the aged or relief clubs, or by helping in the mending of bridges and roads for the society, are also a form of meritorious deed.

b) Performance of earthly service

It is the channelling of effort towards the encouragement of bad and ignorant people to become good and accept the teachings of rightful Tao cultivation. Whatever bad things or vices done in the past is already past and it is always not too late to turn over a new leaf. Encouragement must also to those who have been an active cultivator before but had somehow backslided. The generous donating of money for the printing of holy books for others to read is also highly commendable. One have to comfort the bereaved by consoling words, ministering to the sick that were deserted, purifying the corrupted lives of criminals, encouraging the feeble, and also enlightening the ignorant.

c) **Performance of Heavenly service**

It is the channelling of money and effort towards the spreading of Tao and in the maintenance of worship venue. The place have to be tidy at all times. A lot of time is also required for entertaining, organising of preaches, ceremonies and other formalities concerned. It should be realised that Heavenly work in the 'white period' is of utmost importance because this is the last stage and as such even gods and sages are being reborn on earth or by getting themselves into mediums so as to help speeding up the spreading of Tao.

Internal assistance is the putting of effort into the managing of the worship venue by attending to ceremony, preaching and encouraging newcomers, cleaning the place, giving financial aids and other general daily duty. External assistance is the putting of effort and time in spreading the Tao to other country. Places where human helps is insufficient, e.g. in preaching and managing of ceremony, modest and selfless service should be extended to there regardless of whether it is small or elegantly big.

In shorts, precious Tao must be spread to more people so that they too can benefit from this worthwhile cultivation – the more people, the more peace will be the place.

14) Rules And Regulations In Tao Cultivation

In a country, the government has his own laws and policies. Likewise, in a family, there is also an ethical code of conduct to follow. Unexceptionally, Tao has its own set of rules and regulations too. If one abides and follows it accordingly, one is able to achieve perfection in the long run. follows it accordingly, one is able to achieve perfection in the long run.

We should always follow the rules and regulations set by our Heavenly Mother. Those who are first informed should instruct those who come later, and those who first apprehend the Way should instruct those who are slower to grasp it. This is one of man 's responsibilities. For example, water flows downward from high places till it finds its level; electricity is transmitted

from high to low voltage till a balance is struck; when heat and cold are mixed, the former helps warm the latter till the same temperature is reached. It is the way of Heaven to be altruistic and collaborate with others in the performance of good. When those who first apprehend the Way instruct those who are slower in learning it, they practice the Way of Heaven and accelerate the progress of mankind.

We must aim at the highest goal: be far-sighted; strict mannerism; setting a good example for others to follow; be merciful; good personality; just and patient; respectable to elders; and be humble all the time. Do not speak evil words; do not hurt the feelings of others. We must endure all hardships and sacrifices. Avoid worldly entanglements, adopt vegetarian diets, advocate loving and helping others, practice self-denial, exhort good conduct, inhibit killing, curb avarice and counsel a healthy attitude. We must distinguish between the demons and be acknowledgeable to Tao. Be patient during the hardtimes of Tao cultivation. Only in this way can goodness be continued, nature fulfilled, virtue achieved and the Way cultivated.

The basic principles of Tao cultivation is also shared and beared by the principles of confucianism, Taoism and Buddhism. All the above religions have the same objective of teaching the people to do good and to purify their eternal spirits. The ethical codes of conduct formed by Confucius, Lao Tze and Shakyamuni must act as the guiding principles for Tao cultivators and it is presented as follows:–

a) Confucius

The five cardinal principles:

1) benevolence.
2) righteousness.
3) propriety.
4) wisdom.
5) sincerity.

The three boundage principles:

1) People must be loyal to their ruler; ruler must be just to his people.
2) Son must be filial to his parents; parents must be responsible to his son.

3) Wife must be devoted to her husband; husband must be faithful to his wife.

b) **Lao Tzù**

The five contituents preservation principles:

1) The element of metal.
2) The element of wood.
3) The element of water.
4) The element of fire.
5) The element of earth.

The three purity principles:

1) Vital fluid.
2) Creative energy.
3) Spiritual essence.

c) **Shakyamoni**

The five commandments:

1) Do not kill animals.
2) Do not steal.
3) Do not commit adultery.
4) Do not tell lies.
5) Do not drink liquor.

The three precepts:

1) We should respect the sages.
2) We must learn from the sages.
3) We ought to carry out the teachings of the sages.

The moral code of conduct of the above three sages which although are different, it bears the same ultimate objective of spiritual purification. First of all, we should abstain from meat and liquor in order to have wisdom and preserve the element of water. Moreover, we should not indulge in sex in order to preserve the principle of propriety and the element of fire. Futhermore, we should not kill animals so as to preserve the principle of

benevolence and the element of wood. In addition, we should not cheat others in order to preserve the principle of sincerity and the element of earth. Finally, we must not steal in order to preserve the principle of righteousness and the element of metal.

Tao is merciful to all, even to the notorious but repentable man. We must pay careful attention to the rules and regulations of Tao for it is the real path helping us to reach the state of complete enlightenment. When we have reached that state of perfection, not only do we enjoy eternal life but also the rewards granted by our Heavenly Mother. By observing the rules of propriety and practicing righteousness, we hope to be worthy of our ancesters.

15) Bitterness Creates Buddhahood

Tao cultivation is initially resting on the privot of sorrow and bitterness. It is neither totally pessimistic nor totally optimistic, but on the contrary, it teaches a truth, the great truth of Tao that is able to put an end to the temporary bitterness once and for all.

Ordinarily, the enjoyment of sensual pleasures is the highest and only happiness of the average man. The hearts of the world are captive of a happy and splendid life. What they detest most is hardship. So, they struggle and compete amongst themselves for wealth, fame to ease their materialistic heart. But such happiness is illusive and temporary. Even the richest man has his own sorrows. Nobody can escape from world bitterness and sufferings except through Tao. Take an example of a rich man 's son who had never taste hardship since the day he was born. Spoilt and pampered, he indulged himself in pleasure entertainment. Soon the time came when he had spent all his money. His friends were no more his friends. They deserted him one by one. His happiness disappeared in a flash of light. Now he is left with unbearable sorrows. Another example of powerful personality such as the kings and ministers are also no guarantee to lasting happiness. An act of coup-de-tat or an assassination attempt may finish them [illegible] / immoral or corrupted case may leave behind bad names. In other words, the higher one climbs, the heavier he falls. So, what happiness does man has?

We should realise that wealth and fame is not everlasting. Real happiness is found in our own hands. It is not defined in terms of wealth, honour or fame. If such possessions are taken forcibly or unjustly obtained, they will be a source of pain and sorrow to the possessors. Instead of trying to rationalise suffering, one must take suffering for granted and seeks the cause to eradicate it.

Examples of such seekings and eradication are Shakyamuni Buddha, Goddess of Mercy, Confucius and Sheng Kwang Buddha.

Shakyamuni Buddha was brought up in the lap of luxury, but his contemplative nature and boundless compassion did not permit him to enjoy the fleeting material pleasures of a royal household. He knew no woes, but he felt a deep pity for sorrowing humanity. Amidst comfort and prosperity, he realised the universality of sorrow. The palace, with all its worldly amusements, was no longer a congenial place for the compassionate prince. Realising the sanity of sensual pleasures in his twenty-ninth year, he renounced all worldly pleasures and donning the simple yellow garb of an ascetic, alone, penniless, wandered for in search of Truth and Peace. It was an unprecedented historic renunciation; for he renounced not in his old age but in the prime of manhood, not in poverty but in plenty. He made a superhuman effort for six long years, avoiding the two extremes of self-indulgence and self-mortification. The former retards one 's spiritual progress, and the latter weakness one's intellect. At the age of thirty-five, he eradicated all defilements, purified himself, and realising things as they truly are, attained enlightenment.

Goddess of Mercy is another example of renounciation and seeking the course of salvation for mankind. Borned a princess, she also seeks the course to the people 's sufferings. One day, while in the palace garden, 'Tar Mor' Buddha approached and taught her the art of Tao cultivation which she followed accordingly. She suffered much bitterness under the tests of her father, the Emperor. Ten years later, she also reached the state of perfection and became a Buddha.

In Tao cultivation, one is taught about what is suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. It prevents a person from being materialistic and it also pre-

vents a person from being thrown into sad despair if he happens to meet with repeated failures and disappointments in his life. The believers in the law of Karma which states that good effects are produced by good actions and evil actions bring about evil results; gives one the strength of will and energy in counteracting the evil influences of vice with the good influence of virtue. Through firm heart and patient, a day will come when the result will bear fruits and he will enjoy the consequent fruitious of what he has done.

A person on reaching the state of perfection, a notice shall be sent down to inform him of the successful news. At the end of 'white stage' there will be a grand gathering called 'Long Wah Tai Hue' where all purified souls shall celebrate together with our Heavenly Mother of the fruitious done and one is able to enjoy blissful eternity.

16) Personal Conduct In Tao Cultivation

To be on the right path all the time, one must learn the rules and regulations by heart. Heart is the root of everything. It can build hell and it can create heaven. We are the architects of our own fate.

We are faced with a totally ill-balanced world. We perceive the inequalities and manifold destinies of men and the numerous grade of beings that exist in the universe. We see one born into a condition of affluence, endowed with fine mental, moral and physical qualities and another into a condition of abject poverty and wretchedness. Through the law of moral causation, we reap what we have sown. What we sow we reap somewhere. In one sense, we are the result of what we were, in another sense, we are not totally the result of what we were. For instance, a criminal today, may be a saint tomorrow.

Tao is unbiased and the root to the attainment of buddhahood. Learning the rules by heart is just like implanting the root of Tao into the domain of subconsciousness. Obey it all the time and one is on the right track to the state of purification and perfection.

11) Do not boast of yourself.
12) Do not criticise others.
13) Speak the subject matter and not loosely.
14) When you speak, speak with trust.
15) Be alert of what you are speaking.
16) Do not indulge yourself in imagination.
17) Do not create falsehood.
18) Do not be stubborn on your point of view.

Persons who wish to perfect their knowledge must not be conceited or self-deceiving. The self-deceptionists regard themselves as arbitrarily in the know, when in reality they are not. The conceited frequently are content with what they have acquired. They have no desire for further progress and so rest calmly in their state of vulgarity, ignorance and inferiority. This points to the reason why the serious inquirer must be humble at heart.

Confucius, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

17) Progress In Tao Cultivation

While a person progresses with regulated behaviour and setting a new set of values in the course of cultivation along the path of Tao, it is not smooth but fills with various obstacles. The obstacles are either created by 'Ah Siew Lo' whose duties is to test us on the creditability of our Tao performance or created by the ghosts whom we are indebted.

The testings of 'Ah Siew Lo' include the creation of trouble and disruption that is able to deviate one 's interest and attention to commit an act that is against the law of Tao cultivation. Clear thinking, understanding and tolerance have to be when one encountered such a situation because it is merely a test with which one have to pass in order to achieve a higher state of personal advancement in the cultivation. Examples of such a test are the creation of family quarrels, works disruption, sickness, accidents, time scarcity, temptation and teachings of adulterated ideas by false religions teachers.

Ghosts whom we are indebted may come to find us at this stage to hinder our progress in cultivation. But why Tao cultivation in this state? It is because an ordinary person without Tao cultivation is just like a penniless beggar who owed others a lot of debt. Since he owes others money, they would not find him to return it because he is already broke. However a person who is keeping Tao is just like earning more and more money and as such his creditors are likely to bounce on him for their debts. Through patience and tolerance, one 's debts shall steadily be cleared and the excess merit shall represent light rays for his body 's halo.

Right understanding of Tao is essential. Any succumbent to false deeds and deviation may activates the imbalance of one 's body forces of Yin and Yang which in turn creates the backslides of one 's Tao cultivation. Rules and regulations must be carefully observed so that demons shall have no chance to demoralise us to commit evil deeds which results in our downfalls. Concentrate on Tao principles and not to deviate our attention on to another religion at the same time is important because 'one pair of feet cannot step on two boats' and it can result in one 's failure.

Tao cultivation is to make worthy sacifice of time, money, energy, status and position. Money and human body are useful servants if properly controlled and to us these are only of temporary nature because till death do us apart. Who have not died before?

Sage Lao Tze taught us to be calm and firm no matter what turmoil outside is. Just like on the ocean or in a cyclone, it is the mid-point that is the most peaceful although the surrounding engulfed is turbulent or even disastrous. One should neither go to the extreme behavior of happiness, anger, sadness, love, fierosity and craze nor attracted by sensual pleasures of colour, sound, smell, hearing, touch and fashion trend. Neutrality and simplicity is the main criteria for a peaceful mind.

To be a vegetarian is essential for successful Tao cultivation and it is presented by the following reasons:

1) By having a merciful heart.
2) By following the rules of non killing and eating the flesh of our brothers, relatives and friends.
3) By not churning into the 'birth-death cycle of the animal realm.'
4) By not having high blood pleasure (high cholesteriol level) which may result in a heart attack.
5) By having a good temper, understanding clear and conscience pure.

Confucius said, "There are five steps of practising the Tao: extensive study, thorough inquiry, careful reflection, clear discrimination and earnest practice."

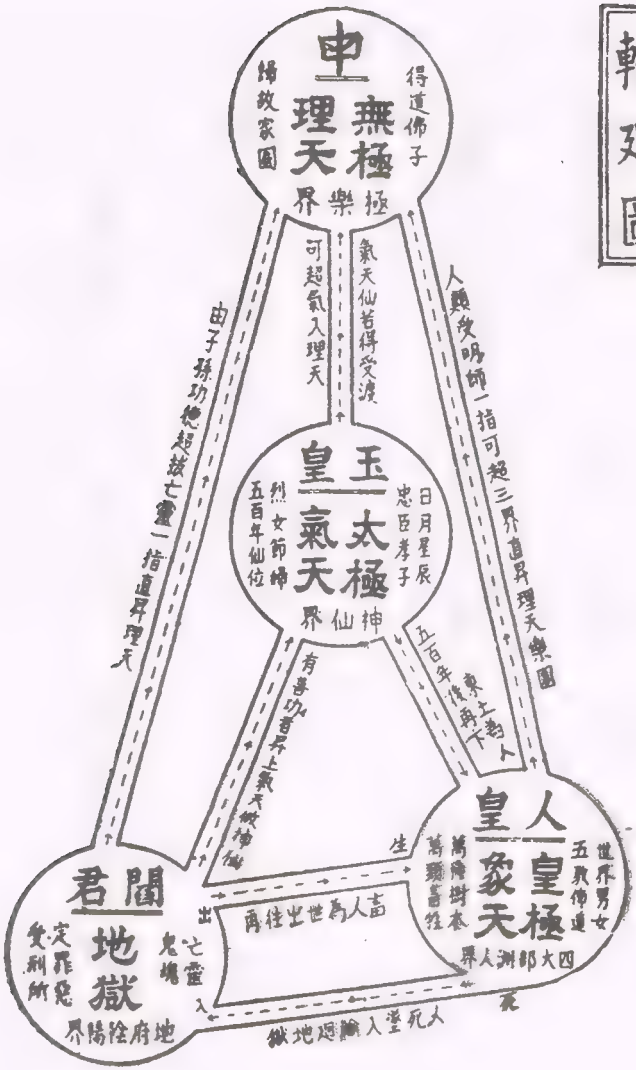
During the advance stage of Tao cultivation, one is able to develop the five supernormal powers – divine eyes, divine ears, though reading, reminiscence of past births and different psychic powers. It must not be understood that those super normal powers are essential for sainthood.

Inorder to make improvement all the time, one must withstand all laughs, bombards, physical punishments and other forms of endurance as come across without fuss so as to be on the right track of the path set by our Heavenly Mother to the uppermost heaven where everlasting tranquility and happiness reigns.

天雨雖大不潤無根之草
佛法雖廣難渡無緣之人

提倡聖道宣示正宗
眞理天道救世寶筏

輪廻圖


中
得道佛子
歸敘家園
無極
理天
極樂
界
可超氣入理天
氣天仙若得受渡
人與受明師一指可超三界直昇理天樂園
由子孫功德超拔亡靈一指直昇理天
玉
皇
氣天
日月星辰
忠臣孝子
烈女節婦
五百年仙位
太極
神仙
界
有善功者昇上氣天做神仙
五百年後再下
東土聖人
人
皇
衆天
皇極
四大部洲人界
世界男女
五教信道
萬隨樹本
萬歸宗經
生
死
富人為世出往再
出
入
君
閻
地獄
鬼魂之靈
定罪惡
受刑所
地府陰陽界
人死坐入輪廻地獄

冲天，天豈容世人，如此直墜下落，故降大道挽救善信，若能回頭懺悔，不分是誰，可赦其罪而佑其脫刼，不然，上天大怒，降下三災八難，刷洗人間的罪惡，是謂三期末刼，定必刼中滅矣。又兼現時萬教齊發，左旁叠興，眞道隱，假的顯之時，無有恒心者，無有智慧者，無有信道堅定者，皆爲魔障所惑，心無定止，意似浮萍，往往妄想桃接李，有始無終，結局一事無成，終身落伍，脚踏兩船，到底陷溺、一失人身，萬刼不能翻身矣。

詩曰　求道得道成道量　眞苦辛苦道可忍
被笑被罵被人謗　底心下氣萬事藏
粉身碎骨聽天命　捨身爲道報中恩
始終如一爲道進　保你一步上天台
渡已渡人內外行　功圓果滿丹書迎
道成天上留萬古　超九拔七證佛仙

不深，不能堅持到底，半途而廢，望洋而返，故要認道有眞，認理有實，才能發出眞誠，始能有始有終也。是以大學之道在明「明德」欲知此明德者，必先格物致知，故曰「物格而後知至，知止而後意誠，意誠而後心正，心正而後身修」，此乃修身必由之徑路也。且修道貴乎有恒，恒者常也。恒久不變，始終如一之謂也，大學云，「物有本末事有終始，知所先後，則近道矣」。是謂道修必者有恒常之心，才能有始有終，克成其全美也。有始無終事必無成，有終無始，必難成事，有其始必有其終，是爲木有本，水有源，源長根固，方有成果之完善，有其終而無其始，猶如瓶中插花，有其枝葉而無根本，其根不植，其萎可立而待矣。修道若無恒心，初雖有凌雲之壯志，凜氷霜之堅貞，一遇時變境遷風雲變色，則中途變志，便銷剛爲柔，染潔爲汚，變恩爲仇，變智爲昏，則見難思避，見易思遷，棄舊迎新，認賊爲父，自斬其根，自絕其源，哀哉！梟獍之毒，實自飲而不辭矣，際此阿修羅王混世，播亂倫常，廢棄禮教，敗壞道德，絕棄仁義，世風日下人心不古，男女亂交，戀愛自由，可憐世道不知眞理之所在，不明天時，不畏天命，侮慢佛聖，把經書視作廢紙，孝弟忠信，禮義廉恥，一概淪亡了。道德已不講，惡氣

十七、修道要有始終

修者修道也，道猶路也，即修復回家認中之西方天堂路也。路在那裡，在吾人之方寸實田中。中庸所謂，天命之謂性，率性之謂道之住性處者是也。性乃由天所賦之無極眞理，在天曰理，賦人曰性，則爲吾人之天根也，來時由於此路，歸時亦須由於此路，故太上稱之曰，「道」，來既有路，何須再修，只因人自降世以來，被陰陽氣稟所拘，受五行生尅所制，魂爲情思顚倒，魄爲欲念顚連，迷眞逐妄，認假作眞，忘却故家園，貪戀虛花境，日夜爲酒色財氣，名利恩愛迷纏，失却本眞，那知來時的路，順治皇帝曰「來時糊塗去是迷，空到人間走一回」，之句，孟子亦云「山徑之谿間介然用之而成路，其間不用則茅塞之矣」。爲此道路自人生降世以後，鮮有人回鄉，那有誰人，再去行此路呢？路既久無人行，坑塹自現，荆棘自生，聖凡路絕矣，爲此修道之所以必要者此也，但修道必須有始有終，要有始有終者，必須信道有篤，修道有恒，假使認道不眞，則信仰不固，矢志不堅，則易反易覆，持心不謹，易受煽惑，意氣不剛，易生退縮，眼光不遠，必定喜易迎新，會悟

㈢長輩面前，不可有恃大說話。
㈣女人面前，不可有粗蠢說話。
㈤見人富貴，不可有不平話。
㈥自己窮苦，不可有怨恨話。
㈦酒中宜靜默，不話爲高。
㈧怒時要忍耐，不說話爲妙。
㈨無中生有揑造事端，叫做瞎說空話
㈩有一說百，千而說萬，叫做說大話
(十一)自己褒獎，叫做誇口話。
(十二)批人過失，長短，叫做刻薄話。
(十三)每說一端，形容過甚，叫做無邊話
(十四)每說一言，毫無信實，叫做虛浮話
(十五)酒後胡言，叫醉漢話。
(十六)妄想富貴，叫作說夢話。
(十七)專講鬼祟，叫做說魘話。
(十八)每事與人爭論，叫做硬强話
這等都不是叫正道說話也。

子曰「可與言而不與之言，失人，不可與言而與之言，失言」，智者不失人不失言，夫人不言，言必有中，言不中理，不如不言，一言不中，千言無用，言不可不謹愼也。

詩曰　有人問你是非事　退不搖頭三不知
　　只顧自己生死路　休管他人閑是非

的念，正心誠意而修，念念在道，時時遵守規矩，將來不怕西方無份，不怕大道不成矣，存心者。

㈠待父母，要存一個孝順心。
㈡做了官，要存一片忠廉心。
㈢見人窮苦，要存周濟心。
㈣見人患難，要存哀憐心。
㈤見人財物，不可生貪謀心。
㈥見人妻女，不可生淫慾心。
㈦見人才能，不可生妬忌心。
㈧見人發積，不可生怨惡心。
㈨每日思念，要存正道心。
㈩一生行事，要存忠厚心。

立品者

㈠衣冠立品，帽子要端正，身上穿衣服，無論新舊，須要乾淨，不可渥浥，須要着好，不可袒肩落肚。
㈡舉止立品，人生容貌須要端方，不可荒唐遊戲，行步須要持正，不可輕狂跳躍，坐立須要安穩，不可搖擺橫斜，待人有禮，不可惰慢不恭，說話須要謹愼，不可胡言亂語，應酬須要次序，不可舉動慌張，行事要有身分。

言語者

㈠有了錢財，不可驕傲說話。
㈡有了才學，不可狂妄說話。

盡甜來，極樂逍遙，成爲人上之人也。

詩曰　逐利貪名滿世間　不如破衲道人閒
籠鷄有食湯鍋近　野鶴無糧天地寬
富貴百年難保守　輪回六道易循環
勸君早覓修行路　一失人身萬刼難

十六、修道存心立品

道由心學，仙由心修，佛由心作，功由心行，德由心積，心能作天堂，心能作地獄，百事都是，由心想出，出發點在於心，心裡想得好，做出來也是好，心裡想得不好，做出來也是不好，心裡存了善念，外面就有善事做出來，心裡存了惡念，外面就有惡事做出來。如建築或作機械，起初必先要製圖，製圖首先要畫十字中心爲起點而製圖，那中心位置，若正確，所製的圖就正確，所建的屋，或所製的械機，就正確而性能很好也。設若起點不正確，定然所製的機械，就不正確不能達到理想的性能，然而我們既得不偏不移的中庸大道，是佛性良心所居之正位，作事憑一點良心爲發點，必須時時存良好

子因苦而成至聖。神光由苦而得道。邱祖因苦封狀元天仙。此等聖賢仙佛，莫不是皆由苦中而成者乎。

試看，古今東西，能從樂中而成聖成佛者未之聞也。是故，得道修道的兄弟姊妹們呀；既聞得眞理天道，性理眞傳的無上妙法。就要立志修眞。欲要修眞出世，只有聖凡事業，要克苦耐勞，日夜不離眞道而修身，正心，行功，立德。世情是虛假，世間不是我們永居之處，雖享壽七十年，只有二萬五千餘日，但人之生命壽數，難保朝夕也，今日不知明日事，今日脫離鞋襪不知明日穿不穿，如此短短人生，必須求脫苦海，欲脫苦海必須立志向道求道，得道修道，修道人不爲物質來所動搖，不爲聲色來引誘。視聽言動，皆合乎理。道心抱定，向目的地西方前進，眞道逆行上昇，似登梯一樣上高杆，必須耐勞克苦，不達目的不肯休的志向，猛勇眞修向前，立功證果。在此三期佳運，成仙成佛的大機緣，奉勸諸親，爲道不辭勞苦，爲開荒爲渡衆，爲濟度衆生而設想，大闡玄機，大發慈航，四海渡原人，待至功圓果滿，丹書下詔，仙佛接引拜謁。

皇中，會龍華拜會群仙，飲的是玉液瓊漿，吃的是蟠桃仙果，不生不死，苦

范石之富，甘願閉門苦修。歷受種種考煉，以金枝玉葉之身，不辭工作勞碌之苦，願棄錦衣玉食，自甘茹素淡泊，受盡幾十年的苦修煉，亦云苦矣。孔夫子涉萬里程途，問禮於柱下之老子，棄官職，遇遊列國，欲行其道於世間，厄於陳蔡，絕糧七日，被圍於匡，身臨險地，受盡譏誚諷刺之侮，蒙及削迹伐檀之辱，道之不行歸魯，設教杏壇諄諄善誘，誨人不倦，前後弟子三千，身通六藝者七十二賢，刪詩書，定禮樂，贊周易，作春秋，因獲麟而絕筆，可謂苦之甚矣。神光二祖，雖講經四十九年，因未得明師，指傳性理心法，只知萬法歸一，却不知一歸何處，是以立雪少林，斷臂示誠，要求達摩祖師一指，可謂苦矣。

詩曰　不知到底一歸何　　是以神光拜達摩
　　立雪少林爲何事　　只求一指脫閻羅

邱祖，當年之苦修，自王重陽祖師歸空之後，各自散夥分途，勞燕分飛，各任西東了，邱祖當時無家可以栖身，無地可以托足，上無管飽之知友，下無憐貧之范叔，流離顚沛，遍走江湖，屢屢絕食，幾經餓死者數次，不亦苦乎。釋迦由苦而成佛。妙善公主忍苦，成觀音菩薩。何仙姑耐苦位列八仙。孔

世人不論誰何，都是喜爲樂，愛的是福，享受榮華富貴之樂，反之厭的是苦，所以日夜奔波以求其樂，汲汲以求其福，却不知樂中有苦，福中有禍也，樂愈多苦愈深，福愈多禍愈大，例如，富家子弟，生於富家，寵愛過甚，要一奉十，未嘗經歷艱難辛苦，不知父祖的經營苦楚，每日吃的是三餐五味，穿的是銀羅紡絲，夜夜飲宴，秦樓楚館，携妓宿娼，樂而忘歸，可謂樂矣，豈知好景不常，有無入出，坐食山崩，一刹那間，床頭金盡，或染國際梅毒，嬌滴滴的鶯聲，忽變爲迅雷的逐客令，前是大爺大舍，今是落魄丐兒，到此時，樂已不知那裡去了。或官居極品，位至三公，一人之下，萬人之上，堂上一呼，堂下百諾，聲聲赫赫可謂樂矣，試看齊桓內訌，陰人作祟，奸人明比，屍作蟲窩，臭聞數里，殿堂作戰場，身屍無人葬。或在位離了德政，萬民怨，或國事多端，日日煩心，夜夜憂慮，其樂何在，福在那裡，這不是樂極生悲嗎？樂極生悲，苦盡甜來，古今明言也。

釋迦大智，悟出世間一切皆非我有，立志棄太子之榮貴，離別父母妻子，孤身隱遁山林，爲求大道脫出苦海，千里遍求明師，餐風宿露，臥雪眠雲，或獨坐荒山，苦修數十年，可謂苦矣。妙善公主，不戀宮主之貴，何仙姑不貪

善言爲寶，普渡爲心，志向要高，齋戒要精，規矩要嚴，行持要好，榜樣要正，度量要廣，品行要端，處處公平，忍，讓，謙，恭，敬上愛下，遵師重道，認祖歸根，低心下氣，克己和衆，不拿身份，講道論德，教愚化衆，不吝才學，竭力盡心，調賢引衆，不辭勞苦，辨魔認道，從正關旁，耐魔耐考，有始有終，捨財捨力，辦功辦果，成己成人，若夫好勝貪高，搶功奪果，胡作亂爲，敗道傷風，執着憤高，獨行傲衆，不遵佛規，另立宗旨，滅祖欺師，弄是說非，傷道害衆，私心偏見，投魔信邪，畏難苟安，好閒貪懶，繁華奢侈，食美穿新，一切痛改前非，時時遵規守禮，辦功方是眞功，修果方是實果。法則時時都要留心作去，收圓之日，龍華之期，騎青鸞，跨白鶴，超上瑤池，逍遙天界，脫離輪迴，高證蓮位，永不投東，再不下生，與天同壽，與地齊年，九玄七祖亦同登極樂，同享清福，超生了死也。

詩曰　三期應運開科選　蹈矩守禮學聖賢
去邪歸正日三省　眞修數載證品蓮

十五、受得苦中苦方為人上人

(五)助辦者，如本方有佛堂，或財力不敷，人力不足，有財者捨財，爲堂中應酬，有力者捨力，爲道中効用，不分彼此卽爲助辦的。

(六)替辦者如賢良有志兼善，欠缺人力，誠心捨財助道，有能力者，領去開荒，渡轉原人，大家均之有功，卽是替辦的，如此直辦去、足一千，此謂之三千功也。外功足三千八百果自圓也。

詩曰　先天大道在世間　修道由人成由天
不肯加功前進步　時至後悔枉叫天

十四、修道依法行持

國有國法，家有家法，道有道法，各當依其法，守其法爲要，治國者，不依國法，國必亂，治家者，不依家法，家必敗。辦道修道者，不依道法，道必不成。譬之工藝小術，製造各種器物，若不依規矩法則，皆不能成方圓之器皿。何況佛道，超凡入聖，修性煉命之大事否。若不依法行持，怎能修得成功證果乎。我們投進佛門，領受先天大道，又領老中慈航，受佛恩慈悲甚厚，總要遵佛規守禮節，以天命要重，佛法要尊，

功也。夫人道之功者，乃他人有飢寒，我以衣食濟之，他人有困難，我以財物賑之，或贈藥施茶，修橋補路，或助喪葬，種種利人之事，辦够一千。夫世道之功者，現當末世，人心變常，殺盜淫邪，無惡不作，奸巧詭詐，無所不爲，大則作亂殃民，小則忤逆犯科，有德有財者，宜以身教人，能言能說者，宜以口化世，印善書，喚醒頑徒之志，談道談德，辦够一千。夫天道之功者，玆當三期末刼，普渡大開，諸佛諸祖，立願度人，人數未齊，慈航未滿，一要人力辦道闡道，二要財力設壇舖張，故此分出，內辦，外辦，調辦，苦辦，助辦，替辦，以便隨人而安量力而行，協普渡助收圓也。

㈠內辦者乃在佛堂內，舖張打理，殷殷懃懃，克己和衆，迎上接下，不辭艱辛，卽爲內辦的。

㈡外辦者，立志穿州過省，開荒闡道，引衆調賢，同登道岸，卽爲外辦也。

㈢調辦者，不拘何方道場。果是我類，倘有不方者調之，使方不圓者調之，使圓不誇己功，不矜己能，此爲調辦。

㈣苦辦者，如助上人出外辦道，一切內外事務，各樣帮忙，聽從差遣，不辭勤勞，卽爲苦辦也。

聖路者紅塵看破，道德認眞，斬開恩枷，愛網，打破利鎖名韁，跳出財色關外，躲脫是非場中，投進善門，皈依學好，悔懺前愆，清口守戒，掃除十惡八邪，精嚴三皈五戒，體仙佛之心爲心，法聖賢之行爲行，正心誠意，修道立德，捨財捨力，辦果辦功，修到果滿功圓，必有丹書下詔，超昇天界，不爲佛，亦爲仙，不爲聖，亦爲賢，永證西方極樂勝境，此是做聖事修聖路，受此福報也。大丈夫，是君子，必須超凡入聖。

詩曰　未悟師渡悟自渡　上清下濁分兩路
修身正心定主見　效法聖賢還故鄉

十三、辦功修果

辦功者外功也，修果者內果也，外功內果，修行不可缺也，古人云，有功無果按無足，有果無功自不全，又曰，功圓果滿脫殼飛昇，由此觀之，功雖圓，果未滿，還要再修，或果雖滿，功未圓，亦要再辦，必修果至八百，辦至功足三千，方謂功圓果滿也，三千功者，天道之功辦一千，世道之功辦一千，人道之功辦一千也。然辦字，左右皆辛，其中有力，謂捨身捨力，辦此外

口是心非旁者僞是賊是妖。故曰，有道無德，道之賊，有德無道，道之妖，又曰，有功無德便成魔，有德無功道難成，道德兩全，仙佛根苗矣。

詩曰　明德親民日日新　　良知格致聖機眞
　　五常八德時遵守　　莫順人情積惡因

十二、聖凡分別

人生天地之中，有淸必有濁，有善必有惡，有君子必有小人，故此分出聖凡兩路。

凡路者，心心都是謀食謀穿，念念都是爲妻爲子，不在酒色財氣計較，亦在名利恩愛裡營求，日間謀財，夜間謀色，使了奸貪詭詐，用盡暗算陰謀，是是非非煩煩惱惱，此事未過，彼件又來，不顧天理良心，只顧爽心樂事，造罪造過，結寃結仇，生也不知，死也不覺，壽無百歲，狂思千年，覺到精枯神瘁，無常來勾，方將財產擲拋，妻子離散，空持双手，去見閻君。閻君計罪，照律施刑，受寃痛苦千般，又罰輪迴，多轉投生六畜，萬刼千生，難得人身，此是做凡事，行凡路，受此苦報也。

「成德」大學曰「明德」論語曰「修德」司馬曰「積德」孟子曰「尊德」修道若不立德，寃不消，孽不解，就得道亦難修，就修道亦難成，子思曰「苟不至德，至道不凝焉」，仙佛曰「道要德培，孽消淸，不然魔考嚴」，所立之德有三焉。

㈠心德㈡身德㈢口德。

心德者，存心慈悲斯世，公平心，心敬天地，念念體聖賢，尊君上，孝父母，待人無驕，無方，對衆無怒，無怨，此則之心德也。

身德者，品行端正。修持謹愼，有模有範，中矩中規，修飾質樸，日用儉勤，拜佛虔誠，接物謙和，事上恭敬，待下禮仁，先行後言，此乃立身之德也。

口德者，總要言語益人爲要，常談果報，格言勸人，常解聖經，善書警世，不言則已，言則言道，言德，言切，言果。不說則已，說則說經，說法，說玄，說妙，此則立口德也。

諸君果能依此心，體力行，不患不能成功結果耳。但道有旁有正，而德有眞有僞，不可不辨焉。正與眞者，言行相顧，眞者正，是道是德，旁與僞者，

，同登天道，人人改過，行爲均合乎理，中庸云「率性之謂道」修身也「修道之謂教」渡人也。代天宣化，渡人爲外功。改過遷善，修身爲內功也。現值三期末刼來臨，天時緊急，重外功輕內功，外功圓滿，內功自成，故修道以行外功爲先，而身不修，不能齊其家，其家不可教而能教人者無之。成已始能成人。正已始能化人，則似又以行內功爲先，總之大道之功夫，要在內外不分，動靜無二，無內無外，可內可外，知行合一，常應常得，即此便是不二法門，大道之眞奧夫也。

詩曰　萬古奇緣奧妙多　三期末刼開天科
三元運會龍華選　考拔佛子證大羅

十一、修道立德

德能感天地鬼神，能移風俗人心，可知至尊者道，至貴者德，孔夫子曰「德之流行，速於置郵而傳命」，老子曰「元始祖炁也，無形無象，無名，强名曰道」人何以要修道，修者治也，道者路也，路不治則不通，道不修則不成。有道必有德，子曰「克己復禮天下歸仁」，仁者德也。所謂仁德。周易曰

奉勸善信三期子　趁機速修上天庭

十、求道後、修道之功夫

大道之修行，昔時出家修行，如今三期末刼眞道降世，救渡原人普渡三曹，特命明師降世，指授「性理眞傳」，又命千佛萬祖、齊下東林，代天宣化，大闡性理眞道，明示性命双修之法，直由性功入手，不用拋妻離子，放棄家庭，絕塵避世，在家夫婦子女可以同修，父不失於慈，子不失於孝，夫妻不失於義，兄弟不失於友愛，不論士農工商皆可修道。先天大道亦可以進修辦道，後天事業亦可以營謀，爲半聖半凡，一面修道，一面進行各人工作，無論何界，均不妨害其職業，如此容易，如此簡便，這乃是。

老母愛子心切，大發鴻慈，大開恩典，使吾們不論任何，都可以修道，不論婦女文盲，亦得超生了死，脫輪迴登彼極樂，使文人士子，得求學問，可以列眞儒，成賢，成聖，成仙成佛，似此好機，千載難遇，惟願善信，得道者，速下修道，修道功夫，爲成己成人，成己卽修身，自己改過懺悔，一切行爲，要合乎理。成人卽渡人，自己得道須將道理宣揚，令諸親友，亦明道義

未會。

上帝特降眞道，大開恩典，不論官民士庶，皆可以聞此道矣，實千古未會有之大法緣也。惟願全世界的兄弟姊妹們，趁此佳期幸遇，切勿錯過機緣。根基深厚得求眞道者，切望大展鴻猷，與修實煉，內功外果，車輪並進，成聖成賢，成仙成佛，在此時也。未聞道者，不論中外，不拘種族，不別宗教，切勿固執門戶之成見，常懷是兄弟姊妹，勿使科學之醉心，自誇萬能而自是。須知天地至理固常有，而教應運而有變，天運循環無往不復，際此旋乾轉坤之秋，宏道昌德之日，正法重明，眞儒復興，五教合一，萬教平收，天運大轉機之期，人心大覺悟之候，可成聖果之大機運了。特望各界兄弟姊妹，放開容言之量，丟掉固執，偏見之私，速求眞道，求回本心，還本來面目，廣種福田，積功累德，解脫寃債，了脫輪迴，登彼極樂，超九玄七祖，才可謂之克肖令子。切望人人，通權達變，因時制宜，切勿膠柱鼓瑟，不知權變，刻舟求劍，固而不通，認蹄作兎，執杆爲魚，苦守枯株，終無所成，及至「緣會一錯過，好機不再來」。到那時才知道，遲了遲了，悔之晚矣。

詩曰　千年鐵樹開花易　錯過普渡再遇難

子守死善道」，可見這個道，就是無上的至貴了　。這個道，因有此無上之神妙，所以人得之，則成佛，成仙，成聖。羽毛鱗甲，萬靈得之，亦可修成人體，仙風道骨。木妖石靈得之，亦可成精，變化無窮。是以眞道，不得妄傳，嚴秘不洩，所以眞經不在紙上，故謂無字眞經，若不受過。

無極皇中的天命，應運普傳者，不論仙佛聖人，都不敢亂傳，惟恐洩漏天機，秘寶妙法、被匪人，或精靈，所竊，將來禍世殃民，爲害不淺，假使不肖份子，故逆天命膽敢妄洩天機者，必遭天譴雷誅之慘報，絕不是兒戲的。只因眞道有這等的利害關係，乃有「眞道」與「教化」明暗之分別明施教化，暗傳眞道之分流，「教化」是不論何時，何地，何人，皆可傳教的。「眞道」是非時不降，非人不傳的，子貢曰「夫子之文章可得而聞也，夫子之言性與天道不可得而聞也」。可知孔子杏壇設教，也是明傳教化，暗傳眞道是無疑的了。釋迦把這個道欲傳迦葉，以「拈花微笑」，暗點妙竅，把這個至尊的天道傳給迦葉尊者也。五祖，弘忍，欲傳眞道給六祖慧能以三更授法，不令人知，當時以袈裟遮圍，不令人見，親爲指點，皆是明教暗傳也。蓋因這唯一無二之眞道，若非有夙根深厚之有緣者，實難聞得此眞道的，玆值三期

步，絕不敢再傳，不敢再濟渡一人呢。就是明師亦不敢指授此「性理眞傳」了。所以這道一旦天命收起來以後，不論誰何，也就不能再求這個眞道了。所謂「有緣遇着佛出世，無緣遇着佛涅槃」就是說有緣者，就能遇得着天命降道，佛聖濟渡衆生的好機會，無緣者，就是遇得天命收起，道已止渡，這是無戶可以求得眞道的意思，所以三期難遇，欲求眞道者，須要趁這個三期，眞道降世，若錯過這個機會，再要遇三期普渡，必待之，後元會，十二萬九千六百年矣。

若問主宰這個「道的隱顯收降或涅槃，這個權衡的人是誰？是無上尊神，天人皆尊之曰，「明明上帝」「無極老娘」之命也，謂之天命。

詩曰　惟道獨尊我獨尊　生尅制化老身分
三界十方中爲主　養育聖凡一靈根

眞道是

明明上帝的明命所降，宇宙間的一切，萬事、萬理、萬能，爲天地人物，日月星晨，山河江海，風雲雨露之造化主，故曰「天上天下惟道獨尊」，中庸云「道也者不可須臾離也，可離非道也」，孔子曰「朝聞道夕死可矣」「君

詩曰　大道單傳一脈存　口傳心授妙法留
有根有基善緣子　找尋祖根歸正流
又曰　大道闡發聖脈傳　勅令三佛辦收圓
若還不求眞天道　歷刼千生身難翻

九、大道寶貴、眞道何以暗渡

寶玉深藏，瓦礫外露，這是盡人皆知的，眞道之奧秘，眞道之寶貴是天命爲主宰也，有隱有顯，有明有晦，有降有收，有時齊渡，有時涅槃的，若在隱晦的時候，不論誰何，都不得知到這道是什麼物，道與人有什麼關係，有什麼好處。若在明顯的時候。

上天才將眞理奧秘洩出，使人人得知到，道的玄妙，道之寶貴，道之來源，道的止處。若有降道的時，就是要來濟渡衆生，上天才降眞天命，特命佛聖掌教，又授命於明師指傳這個「性理眞傳」，使修道者個個知到道的眞根出處。纔能知向這目的地進修，人人知道這個性理的止處，才知由這根據地修起了。若天命收起，道在涅槃的時期，任何掌教的佛聖，都不敢越過雷池一

命西來東土，眞機妙法，復還於中國，諺所謂「老水還潮」也。自達摩入中國，眞道乃一脈相傳，達摩爲初祖，單傳給神光二祖，三祖僧燦，四祖道信，五祖弘忍，六祖慧能，單傳至六祖，衣鉢又失傳，有南頓北漸之稱，其實道統暗轉儒家。

六祖曰　釋家從我絕宗風　儒家得我正法通
三期末後收圓事　正心誠意合中庸

六祖慧能又單傳給白馬二人爲七代祖，從此道轉火宅，八祖羅蔚群，九祖黃德輝，十祖吳紫祥，十一祖何了苦，十二祖袁退庵，十三祖楊還虛徐還無，十四祖姚鶴天，十五祖王覺一，十六祖劉淸虛，此爲紅陽十六代圓滿，道轉白陽，彌勒應運，路中一爲白陽初祖，奉天命應運大開普渡，大闡玄機，弓長子系爲白陽二祖，繼續辦理末後一着，三曹普渡，萬敎歸一，按此道降世，均係應運而傳，三代以上傳君相，一人而化天下，爲靑陽刼。三代以下，傳之師儒，三敎繼續而出，各傳一方，爲紅陽刼。現値三期末刼，世風頹壞，浩刼流行，不有天道挽救普化世人，不能轉爲堯天舜日，於是道降庶民，眞法普授，得之者人人成道，個個成佛，爲白陽刼也。

帝嚳，第七代帝堯，第八代帝舜，第九代夏禹，第十代伊尹，第十一代商湯，第十二代太公望，第十三代文王武王周公，第十四代老子，第十五代孔子，第十六代顏子曾子，第十七代子思，第十八代孟子，爲東方十八代，代代相傳，單傳獨授之眞天命道統祖師也。孟子以後，道脈西遷，心法失傳，儒脈泯滅，究未得繼續道統，業經盤轉西域，釋門接衍，釋迦牟尼爲西域，領天命爲第一代祖，眞法又單傳給大弟子迦葉尊者，爲第二代，第三代阿難尊者，第四代商那和修尊者，第五代優婆毱多尊者，第六代提多迦尊者，第七代彌遮迦尊者，第八代波須密多尊者，第九代佛馱難提尊者，第十代伏馱蜜多尊者，第十一代脇尊者，第十二代富那夜尊者第十三代馬鳴大士，第十四代迦毗摩羅尊者，第十五代龍樹大士，第十六代迦那提婆尊者，第十七代羅睺羅多尊者，第十八代僧迦難尊者，第十九代迦耶舍多尊者，第二十代鳩羅尊者，第二十一代闍耶多尊者，第二十二代婆修盤頭尊者，第二十三代摩拏羅尊者，第二十四代鶴勒那尊者，第二十五代獅子尊者，第二十六代婆舍斯多尊者，第二十七代不如蜜多尊者，第二十八代般若多羅達直尊者。以上爲西域釋教，單傳摩指心法至二十八代，達摩祖師。梁武帝時，達摩奉天

，修眞養性，助天行道，代天宣化，爲救度衆生，日夜不分，物力財力人力犧牲，爲這三期收圓事，各立功果，待至收圓，有功定果，修道者可享淸洪双福也。故仙佛云，這一次，三期事，驚天動地，不管仙，或是佛，倒裝下世。重建立，三期功，依功定果。不管人，或是神，爲道而辦，仍然是，不差移，特賜品蓮。不分你，前世仙，或佛或神，不分你，前世人，或畜或鬼，這一次，三期刼，重立奇功，皆可成，仙佛祖返回理天。

詩曰　天運迭轉末三秋　三災八難遍地流
九九浩刼誰能脫　救世惟憑一貫舟

八、真道天命道統

眞天道必有眞天命，天命者維皇上帝之明命也。道統者，單傳獨授，一代傳一代，繼往開來的眞道不二法門也。自伏羲一畫開天，造先天八卦，爲大道降世之始。伏羲爲第一代道統祖師，後傳第二代神農，第三代軒轅，第四代少昊，第五代顓頊，第六代

道。及至本會爲第三期，日白陽刼，應於午未交替之際，刼名爲罡風刼，人心敗壞更勝以前，故三災八難，一齊降臨，九九八一刼謂三期末刼，道降儒門，彌勒掌教，儒童主持，道降於庶民火宅，大開普渡。每期道刼並降，降道拯救善信，降刼收殺惡孽，刼由人造，道因刼降，道宏則刼消，故勸道所以救刼也。

先天老中的原靈，有九六降在世間，青紅二期四億回先天，還存九二原人，這一回三期末刼，要救回九十二億殘靈，爲此

皇中特降眞道，普渡三曹，大闡佛法，但此時人心離道太遠，衆原子生生死死，貪戀紅塵假景，迷失本來性靈，既不知從何而來，復不知尋路而歸，愈沉愈迷，愈迷愈壞，人心不古，世風日下，道德已不講，日日在報紙上看到殺人而不稀奇，色情失禮亂倫而不知恥，不孝不義而不知悔，你爭我奪，造成社會黑暗，人心險詐，迷昧太深，已達極點，因之釀成空前未曾有之大浩刼，名曰三期末刼。在此三期

白陽刼中，道傳庶民，要渡救衆多的原人，誠非容易。

上天慈悲，復差青紅二期成道的四億仙佛，盡下南閻，飄散九州，借母投竅

自然禍刼冤孽不解而自解矣。但現值三期末刼世，人類應受此番的清算，若有求道者，改惡向善，去邪歸正的善人，不論何處遇災難，必以用三寶護身，自然神聖之庇佑。

上帝的法力，可以逃脫三期災刼矣，故必須早日求道修道也，

詩曰　修道無別修　只要識路頭
路頭若識得　生死一時休

七、何謂三期末刼

自開天闢地，以至天窮地盡，其間謂之一元，一元有十二會，一會有一〇、八〇〇年，共十二萬九千六百年爲一終始，每會因氣象變遷，而有數期之刼運，現在午會告終，未會始起，自開天以來約六萬餘年，已有三期之分。第一期曰，青陽刼，應於伏羲時代，名爲龍漢水刼，刼數僅有九刼，道君掌教，燃燈主持，道降於君王將相，是爲龍漢初刼，救渡二億仙人成眞。

第二期曰，紅陽刼，應於文王時代，刼名爲赤明火刼，刼數加倍，爲十八刼，釋迦掌教，彌陀主持，道降於師儒，是爲赤明次刼，亦救渡二億眞佛子成

得出現，一任血心人心之識神用事，所以然也，所以必須求道，才能求回本心，生發妙智慧，才可以照見是非曲直，善惡邪正，轉識爲智，守正遠邪，所有作爲，皆依中道，本性爲師。故孔子曰「三人同行必有吾師焉，擇其善者而從之，其不善者而改之」此言本性良心卽吾們的良師，擧凡有所作爲，依此良心做去，則萬無一失了。所以求道才能眞正改惡從善，去邪歸正，誠然有之。

㈢可以消禍刼，解寃孽

禍刼寃孽皆由人自造的，因爲人人放失本心，棄了八德血心用事，所以作爲悉違反良心，不合天理正道，所以結寃孽，造因果，殃連禍結，久而久之，遂釀成古今未曾有之大浩刼者，皆由世人失道故也。禍刼寃孽，旣因放失本心失道的原因而釀成的，所以必須求道，求回本心，才可以消禍刼而解寃孽者明矣。果能求得良心正道回來，自然知到禍刼之所由來，寃孽之所由自結能悔旣往之過失，誠心懺悔，極力行功立德，以償宿孽愆尤，自然寃解孽消，無有牽纏，且從此後，一意一念，悉依本良心爲主，一擧一動，悉依八德是遵，那能再結孽債，再造刼因呢，似此新仇不結，舊恨無存，身心淸淨

死死永在苦海，萬刼不能翻身。何以必要超生了死呢。因爲這生死皆不是好的事，陽世陰府皆不是好的去處，莊子所以說「我本不願生忽然生在世，我本不願死，忽然死期至「生生死死眞假莫辨，流浪生死，苦海無邊，釋迦當時棄王宮之貴，爲了生死一大事因緣而出家。可知世間並非樂土，生死皆非好事，生在陽世也是活地獄，死在陰司也是死地獄，生死總在地獄苦海，陰陽兩地皆非善地，活地獄死地獄，皆非樂園，也可以知道了，故欲求了死，先求了生，欲求了生，必先超生，欲超生須求道。若受明師直指大道，得授「性理眞傳」，及神印記號無字口訣，則地府抽丁，天榜掛號，脫離閻君，不落無常之手，超昇天堂極樂，免再降生塵世，受這陰陽輪迴，四生六道轉變之苦，此所以必要超生了死者此也，若不屆三期末刼。眞道不降，欲超生了死是難上難矣。佛經云「踏破鐵鞋無覓處，得來全不費工夫誠哉斯言也。

㈡可以改惡向善

去邪歸正，求道才能找回本性良心，始能知到人心，有眞有假，眞的就是本性良心，亦卽是元神。假的就是血心人心，卽識神是也。世人每一興念，悉涉貪私偏邪，每一舉動，皆屬陰險狼毒，皆因本性良心，悉被慾蔽情封，不

六、求得大道有什麼好處

道者路也，乃是要回天堂西方極樂之正路，却不是凡塵世之人路，並不是顚入苦海之迷路，亦不是墜入輪迴之末路也。這條正路，在那裡呀？悟者近在目前，一步可以直超，迷者遠在十萬八千里，經千萬遍的輪迴，還是找不出這條正路，雖幾萬年亦行不到的最奇秘的路呢。原來這條正路，是在吾人的本性中，來自理天的，來時在理天謂之無極眞理，賦來人身中乃謂之性，故曰「性理」，來時既由如是處來的，去時亦應向如是處去的，這就是人人生死來去必由的眞經正路，所以又稱之曰「道」者就是這個緣故了。孔子曰「誰能出不由戶，何莫由斯道也」卽此義也，換言之就是求回本性之天理良心者是也，孟子曰「學問之道無他，求其放心而已矣」，如果求得着這個「眞理天道是有甚麼好處呢？

㈠可以超生了死

超生了死是什麼意思，就是超出陰陽，跳出五行，脫輪迴登極樂，免了生生

道，拯救三期災難中之衆生，若非三期白陽應運，欲求眞道是難上難也，故曰，三期難遇也。

四、眞道難逢

眞道難逢者，三期眞道降在庶民火宅，大開普渡，人人有份，個個能得，這個好機會，人身、中華、三期，雖幸得到，還有一難就是第四難這個「眞道難逢」，這一關了。眞是「三幸還易得，尾難正是難」試看現在中國的人數六億萬萬，其數不是不多呀，三幸不是不得呀，然是逢眞道者，實若晨星，廖廖無幾，這是甚麼緣故呢，爲造罪過深，前生冤孽深重，債主要來亂本心，八德零落，酒色財氣迷竅，名利恩愛纏身，道根已斬了，或在此三期普渡中萬教齊發，有不少邪教左道，或借佛名迷衆，或不守佛規而偏歧路，假者貿貿皆是，眞道不二法門，皆在火宅直指眞傳，若無三生有幸，祖上餘德皆以信入旁門外道，拜求後天神也。故曰「摸着根的成佛祖，摸不着根的瞎修行」又曰「世間最難得者人身也，人身更難得者道也「眞道非佛緣深厚，祖德蔭澤之人，實難遇之，故曰眞道難遇也。

詩曰　人身中華最難生　　三期眞道更難逢

，悉從此崑崙發源的，崑崙上對天河，河水倒下崑崙，而通黃河瀛海，黃河流域，地質多黃土，黃河之水，始終渾濁而黃色，若中國聖君出，或將降生聖人的時，才有澄清數日，以顯瑞徵，按此黃河，透崑崙通天河，乃位乎天地中央戊己土，屬黃之左證了。我國既位居天地之中心，是以維皇上帝，創造宇宙，降生人靈萬類，自然先從中心點之中國着手也。人類的進化，確是我中國爲最先，文物的發明，亦是我中國爲最早，上天降眞道，每期都是降在中國，爲道德之淵源，眞道者始之地也。欲求眞道若非生於中華，猶如緣木求魚的了，故曰中華難生也。

三、三期難遇

三期難遇者，三期末刼也，亦爲三陽開泰，刼泰並行之謂也，卽青陽、紅陽、白陽之轉運也。然道非時不降，非人不傳，譬如人之患病垂危，必延之于醫藥，藥應病而服，道應刼而降，居此三期白陽應運，三期末刼，三災八難齊現，九九八一末後一着，七七四九，日夜難分的未曾有的大浩刼已臨，大地萬靈萬物的末日已到，空前大險象了，非眞道不足以救拯，故無極老中，大發慈悲，爲救萬靈，不惜秘寶，從末刼末日的來臨前，特降眞

五、得道有四大難

一、人身難得

人身難得者，人爲萬物之靈，性藉此身以存，身藉此性以生，眞不離假，假不離眞，眞假打成一片，舍利子色不異空，空不異色，藉此身以超此性，借假修眞，苟無此身，此性何以超之，無此假體，何以修眞，此卽愛此身也，尤其人在塵世，若以不謹愼，造罪造孽，罪孽已深重，來世變作六畜，一失人身，難以聞道也，故人身難得者此也。

詩曰　萬刼千生得個人　須知前世種來因
此身不向今生渡　更待何時渡此身

二、中華難生

中華難生者，道乃至中至正，至善至美，不偏不倚，大公無私的，居於亞洲，亞字爲白十字也，天地之樞紐，中央戊己土，眞中的至善地，我大中國自古以來，稱爲中原、中國、中央、中華，中也者天地之大本也。蓋因我中國，位在地球之最中心，有一高山，古昔稱爲須彌山，以後稱爲崑崙山，日本譯作「ヒマラヤ山脈」是全世界的最高峯，故稱謂世界之屋樑，全球的地脈

老中的天命，特降眞道授命於明師，指傳這個「性理眞傳」點開妙竅，闡明萬古奇秘的心印正法，那麼任你賢過顏閔智勝范增，亦是無法可以知到這個性理妙道的來源處，玄關善地怎能知到他的奧妙呢。可知，道卽理，理卽性，性卽是良心，良心卽是佛，要超生了死，脫出輪迴，躲刼避災，成佛成聖成仙者悉由此道也，道之寶貴，不用說而自明矣。所以釋迦不慕太子之貴，入山修道，妙善不貪宮主之榮，出家訪道，軒轅亦須拜師七十二，孔子求師問禮於柱下，神光立雪少林斷臂示誠，所以古聖賢，絕塵離世，拋妻離子，苦修數十年者，皆爲求此性理眞傳之大道也。

詩曰　不知到底一歸何　是以神光拜達摩
立雪少林爲何事　只求一指躲閻羅
時至三期白陽天　普渡三曹好佳緣
又曰
明師應運東西奔　四處設壇點妙玄
奉勸有緣急惺悟　速求大道明本源
領受天上三秘寶　誠心修持成聖賢

憚，胡爲亂作，而不知檢點，從此日日造罪招愆，結寃造孽，因果牽纏，輪迴不了心，人心不古，道德淪亡，未曾有的大浩刼由是發端了，從今而後世人一概，都是在苦海中求生活，向地獄尋死路，當初來時那條正路，已經沒有人問津了，所以這條眞經正路，逐至茅塞而不通，天堂樂國的門前可以羅雀了，孟子所謂「山徑之谿間，介然用之而成路，其間不用則茅塞之矣」卽此之謂也，世人爲了放失本心，不知那裡去了，甚至這條眞徑正路，又被荆棘阻塞不通，所以無有法兒，可以找回這個性道本心了，因爲這樣的緣故，所以必要求道，又必須要修道者，就是這個原因也。那麼求道呢，就是要找回放失之本心，人類所失去之自家寶，尋到至善寶地，便是找到自己之眞我，修道是怎樣，就是修復要去找本頊這條的正路呢，若不求道不能明白本心的來源及止處，亦不能知本心放失的原因，及被錮的地方，求道後由此處方可止定修道之基本，與立德之方向，故修道立德者，必當先以求道作先決條件也，所以必須求道修道，才能救回本心，回歸故鄉極樂國，使吾們的主人翁。（靈性）重見天日，拜見

老中，歡會龍華，何等的美滿啊。可是這個天道若無

如前所說，道本自有，德由自發，道爲人之本性，爲性命之根源，道既爲人之本性，在人身中，就是人人所固有的怎麼又要求道呢？這個性道已賦在人類萬靈的身上。雖在人身中，其出入也並沒有形象之可見，其來去也沒有聲響之可聞，故不論何人都是日用而不知，有而不知其自有也，尤其人生自降世以來既六萬年之久，世世不是在酒色財氣場中計較，就是在名利恩愛中費盡精神，爲了滿足人生，以血心用事，精氣不守，道德不講，性燥心粗，氣質暴戾，狼貪驕橫，放肆妄爲，巧詐放縱用盡心機，使盡精力，自專恣意縱情，精神愈趨而愈亂矣，從此虛無妙道之性理，道心，被慾蔽情封，一生總在夢中，似睡非睡，似醒非醒，孽海認作愛河，地獄當作樂園，流連忘返，天堂視爲無所有，塵世當作其本家，以眞認假，以假認眞，世世如在醉鄉，只當實情，所謂本心迷掉者卽此之謂也。孟子所以爲世人哀之曰，「人有鷄犬放則知求之，有放心而不知求，哀哉」此性，此道，此良心，雖是人人所固有，但人人各不知其自有，是以放失而不知求。可知世人已把本性良心放失，而不知求者久矣。自是以後，世人就把這個性道本心，有如歧路忘羊，莫知所之，概不知求了，終致認賊爲父，以血心當作本心，一任他肆，無忌

能逃避的，根據此義，自性既是道德，那麼「良心」當然亦即道德了，是以人人都說自有良心，既有良心，即當無條件的行施道德。由此看來，凡是自承認是個有靈性的人，就不能不承認無良心，既有良心之人，亦不能不承認無道德，故靈性不可一時離，良心不可一時無，那麼道德豈不是一時也不能脫離的嗎？所以道德實是人類生存之要素，經常的表現於行住坐臥之際，和潛藏於衣食住行之間，無形中逐成正常生活上之正律了。故道德本是與生俱有人人同體的東西，絕不新奇怪異，亦非曲折難行，只有要明白大道而已，孔子曰，「君子守死善道」「君子憂道不憂貧」「君子樂道」曾子得之「戰戰兢兢一日三省己身」。顏子得之「拳拳服膺終身弗失」，以此觀之道與人有密切之關係，惜乎，世人置之度外孔子嘆曰，「誰能出不由戶，何莫由斯道也」。

詩曰　大道本來自身有　迷人不知向外求
道本靈根身主宰　速訪明師參妙玄

四、何以必要求道

三、道與人的關係

道者理也，在天曰天理，在人曰，本性、良心、性理、一刻亦不得離開此道，一離道就是拔本塞源，性命不保了。怎麼說呢，因爲這個性理眞道，乃是萬靈之天根，性命之生源，萬彙之根底也，若果拔了本絕了源，其根既斷，其枝末還能茂盛嗎？還有性命可言嗎？自數千年前，中庸已有證明，「道也者不可須臾離也可離非道也」。故曰，道者理也，人必由之路也，人依乎道德，如火車在軌，如輪船在水，如飛機有氣，若果火車離軌，輪船離水，飛機離氣，則險象叢生，人若離道在社會爲法律制裁，在陰司受閻羅之裁判，則墜入輪迴，四生六道，轉變不息，苦海無邊。故言，既有人類之生，必有道德之立，如無道德，使無生存，這實是可定言矣，然道之與德，並非學來之識，無須待求於外，本屬人人之固有，道是自性之體，德是自性之用，道是我們的本來面目，德是我們的當然行爲，假若，我們能率自性之自然用事，就不必再加什麼勉勵作用之美名詞，講什麼「修道」論什麼「立德」，而總是正常無奇之人生品行了。故曰，這自性卽是道德之定律，是任何人也不

「道」是可以超生了死，脫輪迴，登西方極樂理天，躲凶災，脫刼難，解寃孽，消罪愆，改命運，出苦海，眞有不可思議的妙處呢，故曰「天上天下唯道獨尊」豈是虛言的嗎。

「教」是教化世人渡世的法則，人道的典型，修心養性的方法，入世爲人的儀範，造成國與家的棟材，涵養世間的道德器，教人改惡向善，循規蹈矩，作盛世良民，享來生的福報，預作將來出世入道的基礎，所以這教亦是不可以一日無的，這就是「道與教」的効果之差別處，只好不論在什麼宗教信仰的兄弟姊妹，既明道是教之本源，由教而入道的基礎，必須大開智慧，再進一步求道以明佛性，了解生從何處來，死從歸何處去的大乘法，才有日常修養修持之目的。

天道如大海，廣闊而深大，不分大小百川千河，不管清濁汚水，皆容入大海，更有妙法，使其澄清而歸一味也，時值三期末刼天道普傳在世，亦不分宗教與人種，不分富貴貧賤，皆可得求大道，可傳授萬法歸一的定靜止處也。是善男子信女人，立起大志不耻下問求上進吧！

詩曰　大道普傳在世間　　速訪明師把道求

，「教」屬在各教中的顯教，就是普通的教化，使世人修心性煉，諸惡莫作，衆善奉行，以匡齊人心勿使其惡化，得爲一世之善人，備其將來，得以享受來世之福報，所教的是平等道義，不論何人皆可以知道，可以方便加入信徒，佛教所謂平等法門者也。經書上所有的明載，人人得易知之處，就是屬於平等法的教化。經書中還有暗藏眞機奧秘，表面上似乎言在此，其實而意在彼之奇秘很多，若不得明師指傳，得了無上正法，任你怎麼聰明伶俐，亦難知道其奧秘，子貢曰「夫子之文章可得而聞也」是「教」，「夫子之言性與天道不可得而聞也」是「道」，這就是道與教的差別了。教是常有，道是非時不降的，道是有隱有顯，道在隱時，任你有蓋世英才，聰明特達，兼之博通古今，學富五車的賢士，亦無法可以得着這眞道。因爲這道是非時不降非人不傳的，有降刼時才有降道，教是常有的，無降道的時，這教原是有的，有降道的時，這教也是有的，因爲這個教，乃入道的基本教化，所以道不離教，教不離道，道若離教則道的門前便可以羅雀了，教若離道則爲旁門左道不成善教了。

道與教，到底其効果，又有什麼差別呢？

秘寶，若不受

維皇上帝的天命，應運來傳此道者，不論任何仙佛聖人都不敢妄傳，亂洩這個性理眞道的奧秘妙竅。所以眞經不在紙上，儒教的四書五經，佛教的金剛經，老子的道德經五千言，淸靜經，黃庭經等，處處雖有藏着這眞道的奧秘證明，但不得明洩，都是言在此而意在彼。若不得受命的明師來指授眞傳，點開妙竅，闡明眞理的奇秘者，任你甚麼名儒碩學，亦無法可以發現其奧秘呢，這樣的微妙，這樣的寶貴，這就是道的眞面目了。

「教」者，乃屬道的外圍工夫，就是由道所發生之萬法，萬行萬端用來教化於世人，是爲「道」之用也。道者爲體，教者爲用，如樹木根源爲道，枝葉爲教，故曰，五教同源合一理也。佛教曰明心見性，萬法歸一，道教曰，修心煉性，抱元守一，儒教曰，存心養性，執中貫一，耶教曰，洗心移性，默禱親一，回教曰，堅心定性，淸眞理一，五教的起源宗旨皆一也。一者何，乃是獨一無二的眞理天道也。萬物萬類萬數，皆不能離一，離一則不成，一者道也，則常而不變的眞理也。孔子曰，「吾道一以貫之」，教卽是積德行善，修心養性，備將來可得出世入道之基礎的教化，故曰，「修道之謂教」

萬象，萬靈之主宰也。故曰「天地雖大不得此妙道不能成，人物雖靈，但不得此道不得生」，可知道卽理，理卽性，性卽是良心，良心卽是佛，佛性卽是本來面目也。這個性理妙道，雖各自有，但人人有而不知其有，日用而不知也，失本求末，道難明矣。故曰，「知此道者可返本還源，成仙成佛，迷此道者，墜入輪廻苦，變爲陰鬼」，這個道是還先天不二法門之路徑，這個性是維皇上帝的獨生子，這個良心是人人表現作事，名爲道心也。

詩曰　大道無形共無象　一條大路透天庭
識透道體把道訪　回天覺路在眼前
無聲無臭功至極　不生不滅理週全
顯出眞良明德性　代天宣揚化善良

二、道與教的差別

「道」是性理的本體，就是無極眞理，賦與人爲性，故謂之「性理」亦卽是「良心」這個性理乃吾人之天根，性命的大源，生旣由如是來，死亦應如是處去，正是生死必由的眞經正路，乃萬古最神秘的「性理眞傳」口授心印的

一、道是甚麼

原來這個道就是吾人之本性，儒教謂之良心，佛教謂之金剛，又稱爲菩提心。道教謂之生死之門，又曰谷神，總而言之，卽是佛性也，名稱雖是不同，其實則一也。按這本性，來自無極理天，在天謂之理，又謂之天命，賦與人則謂之性，又謂道心，良心，循此性（良心）而行，卽謂之道，故中庸云「天命之謂性，率性之謂道」這個性本屬無形無象，無聲無臭，不生不滅，不增不減，似空非空，似有非有，實非筆墨所描寫，亦非口舌所能形容，此則大道之實體了，實體無相乃妙有之眞相，非塵世之有聲有色有名相之假相也。道經云，「道可道非常道，名可名非常名。」

老子曰，無名天地之始「卽象○」有名萬物之母「卽象一」道大無名「强名曰道」道大無形强以圈形之，圈者一之靜象，虛理一團，道之全體，一者圈之動象，一本散於萬殊，道之達用，圈動一生，一縮爲點「•」點伸爲一，○圈，一，點」實爲動靜伸縮，變化無窮，「放之則彌六合」曰一，「卷之則退藏於密」曰點，大而無外無所不貫，小而無內無所不包，彌綸天地包羅

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認理歸眞

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功德無量

衆生無邊誓願渡
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認理歸眞

衆生無邊誓願渡
煩惱無盡誓願斷
佛門無量誓願學
佛道無上誓願成

輪流公看
功德無量